ÁRDÍS

ÁRSRIT BANDALAGS LÚTERSKRA KVENNA



Year Book of the Lutheran Women's League of Manitoba
(ICELANDIC)

XXVIII EDITION $1.00 per copy 1960

ÁRDÍS

Year Book of The Lutheran Women's League of Manitoba

XXVIII EDITION

Editors
INGIBJORG OLAFSSON, 71 Walnut St., Winnipeg 10, Man.
INGIBJORG BJARNASON GOODRIDGE, 314 Campbell St., Wpg. 9, Man.

Treasurer, Business Manager: MISS INGA BENJAMINSON,
890 Dominion St., Winnipeg 10, Man.

Asst. Treasurer: MRS. INGA GILLIES, 917 Dominion St., Wpg. 10, Man.

Committee: MRS. FJOLA GRAY, 1125 Valour Rd., Winnipeg 3, Man.
MISS STEFANIA EYDAL, Ste. 19, 594 Agnes St., Winnipeg 3, Man.

Advertising and Sales Ladies
MRS. HERDIS ERIKSON, MRS. EMILY VIGFUSSON, Arborg, Man.
MRS. HEIDA SIGURDSON, Arnes, Man.
MRS. BORGA MAGNUSSON, Baldur, Man.
MRS. CLARA JOHNSON, Cypress River, Man.
MRS. HILDUR JOHNSON, Grund, Man.
MRS. ELVINA JAMIESON, MRS. LILJA CHRISTIE, Glenboro, Man.
MRS. LARA TERGESEN, MISS M. HALLDORSON, Gimli, Man.
MRS. SIGTHORA TOMASSON, Hecla, Man.
MRS. MARGARET BJARNASON, MRS. LENA THORLEIFSON,
MRS. GORDON THORDASON, Langruth, Man.
MRS. DORA BRECKMAN, MRS. KRISTIN PALSON, Lundar, Man.
MRS. KITTY THORSTEINSON, Husavick, Man.
MRS. A. R. GILLIS, Morden, Man.
MRS. H. EASTMAN, Riverton, Man.
MRS. THORA OLIVER, MRS. MARGARET BRYDGES, Selkirk, Man.
MRS. G. VIGFUSSON, Selkirk, Man.
MRS. G. J. GUDMUNDSON, 2448 Gill St., Vancouver 15, B.C.
MRS. ANNA HARVEY, 2930 Victoria Drive, Vancouver, B.C.
MRS. DORA CHEEVER, 15217 Dayton Ave., Seattle 3, Wash., U.S.A.
MRS. KRISTIN JOHNSON, P.O. Box 343, Blaine, Wash., U.S.A.
MRS. KRISTIN OLAFSSON, Horgshlid 28, Reykjavik 10, Iceland

WINNIPEG — 1960

CONTENTS

CONTENTS

God grant me

The serenity to accept the things I cannot change,
The courage to change the things I can,
And the wisdom to distinguish the one from the other.

DR. REINHOLD NIEUBUHR

Mrs. Eleanor Christie Sveinbjörnsson



It is to me a pleasure and priviledge to pay tribute to Mrs. Sveinbjörnsson, a friend of many years standing.

The train of events leading to her marriage to Sveinbjörn Sveinbjörnsson seems almost to have been taken in hand by a kindly fate, leading through stormy weather, to the haven of a most happy home.

In the early 1880's an Icelandic musician had established himself in Edinburgh, Scotland, as a teacher of the piano-forte. This man was Sveinbjörn Sveinbjörnsson, who had endeared himself to the Icelandic people as the composer of of the music to the Icelandic Millenial Hymn, "Ó, Guð vors lands".

Sveinbjörn had graduated from the Icelandic Theological Seminary at the age of twenty-one, and according to the Canon of the State Church, could not be granted a pastorate until the age of twenty-five.

What to do now? It was a foregone conclusion that he would turn to music, and his decision was to proceed to Copenhagen for further training.

In 1868, he secured passage on a sailing ship bound for Copenhagen. This ship encountered stormy weather and heavy seas, and had drifted so far off course that the shores of Labrador were plainly visible from their ship. After wallowing in the stormy seas for 35 days, the ship made port in Leith, Scotland.

This haven attained, Sveinbjörn was so ill and exhausted by sea-sickness, that he could not go on with his ship and remained in Edinburgh for two months to recuperate. During this period he came to like the city so well, that he made up his mind to return there to make his home, when his musical studies were over.

He then went to Copenhagen where he studied with Anton Ravn and later to Leipzig, Germany for further work with Carl Reinecke.

Among the friends Sveinbjörn made in the course of his career in Edinburgh, was Mrs. Helen M. Powell. He was visiting at her home, when he saw a photograph of a comely young kinswoman of his hostess, and found that she lived with her mother, Mrs. Christie, in Perthshire, in the Highlands of Scotland. On the spot, Sveinbjörn asked Mrs. Powell for a letter of introduction to Mrs. Christie, for "I am going to propose marriage to that girl."

The letter of introduction was forthcoming and Sveinbjörn went to Perthshire, presented his letter and returned to Edinburgh, engaged to Eleanor Christie.

Eleanor was born on Feb. 7th, 1870 to John Christie, M.A., Solicitor and his wife Williamena Paterson of Banff, Scotland.

Eight months after Sveinbjörn's introduction to the Christie family, he was married to Eleanor on April 3rd, 1890.

After their marriage they made their home in Edinburgh. There the young wife presided over a home that was ever open to Icelandic travellers coming and going to and from Europe. With gracious kindliness Eleanor endeared herself to these people.

The Sveinbjörnssons had two children, Dr. Thordur John Wilhelm, a graduate in Medicine from the University of Edinburgh 1914 and Helen McLeod, Diploma in Design from the College of Art, Edinburgh and Teacher's Certificate from the Scottish Education Department.

During World War I, Helen came to Winnipeg, engaged to teach Art in one of the city's High Schools. After his release from the British Army as a medical officer, Thordur also came to Winnipeg, where for a time he taught at the Manitoba Medical College, and later went into private practise in Alberta.

With their two children on this side of the water, the parents followed in 1919 and lived in Winnipeg until 1922, when they left for Iceland. There Mrs. Sveinbjörnsson made a warm place for herself in the hearts of her husbands people and absorbed Icelandic ways and traditions.

In 1924, the Sveinbjörnssons moved to Copenhagen on the advice of Sveinbjörnssons' physician as he had not been in very good health. On Feb. 23rd, 1927, death called him while seated at his piano.

While her parents still lived in Winnipeg, Helen had married Major Ralph Lloyd of Midnapore, Alta. Now Mrs. Sveinbjörnsson returned to Canada, to make her home, with her daughter. There were three grandchildren in the home, Francis, Edric and Eleanor, a source of joy and comfort to their grandmother.

Major Lloyd died a comparatively young man, and some time after his death, the family moved to Calgary. Dr. Thordur had joined the family while still in Midnapore and lives with them in Calgary.

The grandchildren are now all married and there are four generations of Mrs. Sveinbjörnssons family living under the shelter of one roof-tree, in a duplex house.

Mrs. Sveinbjörnsson represents the first generation, her children, Thordur and Helen, the second, her grandson the third and four great-grandchildren the fourth generation. The other grandson and his wife live nearby and Eleanor, the granddaughter, is with her husband a frequent visitor from her home near Regina, Sask. So now my good friend, is living out her later years surrounded by her dear ones from where she receives loving care and consideration.

To Eleanor Sveinbjörnsson, on behalf of many relatives and friends, I pay tribute of deep affection and admiration on the occation this milestone of ninety years in service and gentle kindliness to fellow wayfareres on the road of life.

T.

A Vision

Dusk was drifting into night whilst I
Stood on the threshold of the falling shade
Sunk in a chrysalis of sombre thought;
When suddenly, like vapour swiftly rising,
Or speeding cloud, the darkness rolled away
Revealing a fair vision of enchantment,
A scene with beauty fraught.

Before me rose tall buildings, domed and towered,
Whose walls were carved with legend,and inlaid
With agate, onyx, bloodstone, rich red gold
And many-coloured jade, shining like naught
That I had ever seen.
And then I heard a voice proclaiming . . . Those
Are the ideals man for man has wrought.

While yet I stood entranced, I heard the roar
Of winnowed flame, leaping as it sought
New realms above; beneath its mighty power
I then beheld a myriad buildings fall
To crash and lie like hummocks on the ground.
And, as a sheet of blinding dust arose
Therefrom, these words I caught
Clear-borne . . . This is the dire destruction
(Nurtured from the time of Tree and Cave)
Man upon man has brought.

Night rang her curfew bell, and, as the vision
Slowly faded like a dying cadence
Of music painted with an opal's fire,

I saw that yet proud buildings reared their heads
Above the shrouding gloom, despite of aught
That grimly menaced their security.
Then, with the aura of their loveliness
Lingering within my mind, I paused
To reap the vintage of my reverie,
And muse upon the thought
That God in man will perish not, but be,
With utmost power, upheld,
By the great keystone of eternity.

HELEN M. LLOYD

That is the test of a really great soul—to be able to sing in the rain. Do you remember Snow-White, and the friendly little birds? Emerging from the dark, dismal wood, as from a terrible night-mare, Snow-White said to the birds—"You don't know what I have been through, all because I am afraid. What do you do when things go wrong? Oh! you sing a song!"

W.E.D.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is liek bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.

PHILLIPS BROOKS

Kynslóðin horfna og við

Eftir HRUND SKÚLASON

„Í þúsund ár bjó þjóð við nyrztu voga.
Mót þrautum sínum gekk hún, djörf og sterk.
Í hennar kirkju helgar stjörnur loga,
og hennar líf er eilíft kraftaverk."

Þessar ljóðlínur Davíðs Stefánssonar vil ég tileinka kynslóðinni horfnu, landnemunum, sem fyrst byggðu þetta land.

Í byggðum okkar eru þeir nú flestir gengnir grafar veg. Við hörmuðum fráfall þessara hetja, er þeir hurfu af sjónarsviðinu, en skildum þó ekki til hlítar, að við værum samtímis að grafa gröf þeirra hugsjóna og dygða, er þeir lifðu og dóu fyrir. Skildum ekki hvað mikið við áttum þeim upp að unna, því að manni hættir svo við að muna bara eftir því sem miður fer, ef þeir hefðu gjört þetta en ekki hitt, hefði allt verið öðruvísi, og útlitið ekki verið eins ískyggilegt eins og það er í dag, og svo skellum við skuldinni á herðar þeirra, er á undan gengu. Sökin getur hreint ekki verið hjá okkur, kynslóðinni upplýstu, sem allt veit og getur. Hver kynslóð er spegill sinnar samtíðar og myndast hugsunarhátturinn eftir umhverfi og ástæðum. Aldist þetta fólk upp við erfiðleika, sem fáir núlifandi í Kanada geta skilið eða sett sig inn í. Bardaginn fyrir sínu lífsviðurværi alltaf sá sami. Stríð háð við hungur og kulda, alls konar erfiðleika og sorgir, sem mismunandi áhrif hafði á sálarlíf þess og breytti afstöðu þeirra til lífsins. En gullið skýrist í eldinum og stálið stælist: og mitt í allsleysi og neyð vaknaði hugsjónin um að lífið hlyti að hafa annað betra að bjóða. Sögur bárust að um nýtt framtíðarland í vestri. Land, sem bauð alls konar gæði þeim, sem þangað leituðu. Land með ótakmörkuðum möguleikum, þar sem nýtt Ísland mundi upp rísa og afkomendurnir mundu þar búa við auð og allsnægtir.

Þeir yfirgáfu ættland, ástvini og frændur. Hart dæmdir og útskúfaðir af sinni samtíð, en grípur ekki drukknandi maður jafn-

vel í strá, og þar sem ekkert sást framundan nema eymd og volæði, lögðu þeir upp til að leita gæfunnar í hinu nýja landi allslausir af öllum veraldlegum gæðum, en ríkir af fögrum hugsjónum og draumum. Sterkir í trúnni að þeir væru Drottins útvöldu sendir til að byggja upp hið nýja land, „því við erum þjóð, sem eld í brjósti ber og börn, sem Drottinn sjálfur vakir yfir." Og Drottinn vakti yfir þeim og gaf þeim styrk til að heyja landnámsstríðið. Þeir ruddu skóginn og ræktuðu sína akra og upp byggðist land mikið og fagurt. Knúðir af ást og þrá til ættlands síns gáfu þeir fósturlandinu allt sitt bezta, orðheldni, drengskap og trú. Margir sáu ekki neitt af sínum fögru draumum rætast, en niðjarnir tóku á sig þeirra byrði og héldu hugsjónum vakandi.

Hvernig höfum við svo þakkað landnemakynslóðinni allt hennar basl og strit, allar þær fórnir, sem fram voru færðar til að bæta í haginn fyrir okkur? Hvað er orðið af víkingsandanum? Hvað er orðið af hugsjónunum? Við vitum vel um allar þær framfarir, sem átt hafa sér stað síðan um aldamót. Flest af því eru framfarir í efnahagslegum skilningi og aukinni tækni til að geta tortímt náunga sínum, ef nauðsyn krefur. En þrátt fyrir alla menntun, möguleika og framfarir getum við ekki annað en séð andlega rénun. Mannsandinn er ekki lengur að verða frjáls, og alltaf er verið að vinna að því að drepa niður framtakssemi einstaklingsins. Hann er niður níddur, ef hann vogar sér að koma fram með sjálfstæða hugsun. Hann á einungis að fylgja fjöldnum. Allt á að vera fyrir hann gjört. Stjórnin á að sjá um, að maður hafi allt af öllu. Allir eiga að vera í samtökum, sem veita þeim hin og önnur gæði. Alla á að mennta, þó að þeir hafi hvorki löngun eða hæfileika til þess. Allt á að leggja upp í hendurnar á hinni vaxandi kynslóð, svo að hún þurfi ekki að erfiða eins og forfeðurnir, en það er ekki tekið tillit til þess að mannsandinn þarf að erfiða til að geta þroskazt og stækkað í lífsbaráttunni. Þroskinn kemur ekki með því að láta leggja allt upp í hendurnar á sér, berast áfram með straumnum hægt og rólega og skolast svo að landi í einhverri auðn án vits og vilja.

Í flestum byggðarlögum okkar er allt að breytast. Það virðist eins og þær dygðir, sem gjörðu landnemana stóra í öllu sínu allsleysi, séu nú að verða úreltar. Hér á árum áður voru Íslendingar virtir fyrir orðheldni, skyldurækni og löghlýðni, en nú dettur

fáum í hug að standa við orð sín. Þú lofar að gjöra eitthvað í dag, en gjörir það kannske ekki fyrr en á morgun, eða eftir viku, mánuð, ár eða jafnvel aldrei; er þetta talið ágætt og sjálfsagt, bara eitt af þessum hlégiljum, sem gamla fólkið var að halda til streitu, en meinar ekkert nú hjá okkur þessum upplýstu. Sama er með skyldurækni og löghlýðni. Fá eins mikið kaup og hægt er og gjöra eins lítið og hægt er, og mikill er sá maður, sem mest lögin brýtur, en kemst þó ekki undir lög og dóm; sú virðing, sem landneminn bar fyrir lögum, er lítils virði í okkar augum.

Nú er að detta niður það, sem áður var álitið að sýna menningarbrag í sveit eða þorpi. Enginn tími lengur að sinna öðru eins og leiklist, sönglist eða jafnvel lestri góðra bóka eða ljóða. útvarp, TV, blöð og tímarit eru nú látin fylla þær þarfir, sem fjöldinn hefir sér til skemmtunar og finnst manni stundum lítið til þess vandað.

Mesta hrörnun er þó hægt að sjá á sviði trúmálanna. Þær einu bækur, sem landneminn hafði í fórum sínum, voru biblíur og guðsorðabækur. Var trúin þeirra eina vernd og styrkur.

„Í stormum lífs hún styður
og styrkir hjörtu þreytt;
í henni er fólginn friður,
sem fær ei heimur veitt."

Þegar hvert barnið af öðru dó, og þeir stóðu yfir moldum þess, var það trúin, sem gaf þeim styrkinn til að halda áfram, og þeir héldu sínar guðsþjónustur og stofnuðu söfnuði og byggðu kirkjur Guði sínum til dýrðar. Hvað höfum við svo gjört við trú þeirra? Höfðum hana að háði og spotti, kölluðum hana hræsni. Níddum niður það, sem þeim var helgast, en gáfum ekkert í staðinn. Rifum niður það bjarg, er kirkja vor er reist á og byggðum hús vort á sandi, og nú er uppskorið eins og sáð var. Kirkjur vorar standa auðar, en fjöldinn fyllir hús lasta og spillinga; það vantar aldrei aðsókn á veitingakrár, veðreiðar og bingó, en það vantar fólk, sem er reiðubúið að leggja fram sína krafta til að halda uppi þeim hugsjónum, sem kynslóðin horfna lifði og dó fyrir.

Nú stöndum við á barmi tortímingar alheimsins og verðum að bíða átekta. Það er okkar að velja eða hafna á hvorri hliðinni við viljum vera. Eigum við að vinna á móti kirkjulegu starfi innan byggða vorra, eða eigum við að beita öllum okkar kröftum til að útbreiða kenningu meistarans um varanlegan frið hér á jörð.

Áður en við veljum, skulum við lesa vandlega tvö erindi úr kvæði Davíðs Stefánssonar „Í musterinu“:

Gakk þú inn, sem geisla
guðalogans þráir.
Þúsund falda fegurð
fyrsta skrefið spáir.
Vopnabúrin breytast
brátt í fríðar hallir,
mætist manna hugir
í musterinu — allir.

Eftir það mun enginn
eið né tryggðir svíkja.
Fjötrar munu falla,
friður drottins ríkja.
Þá mun ástareldur
ylja hverju hjarta,
jörðin glitra í geislum
guðalogans bjarta.

Í skjóli Guðs

Eftir INGIBJÖRGU GUÐMUNDSON

Leitum til Drottins, allt sem yfir vinnur.
Óhult er sálin ef skjólið hans finnur.
Í næðingum lífsins náðarrík hæðin
nekt vorri skýlir — andans dýru klæðin.

Við ræturnar fjallsins, ljúft er að líða,
á lifandi heilagt bergmálið hlýða.
Hljóð er sú rödd sem ofanað ómar
„Orðið varð ljós" í þögninni hljómar.

Útvarpið Drottins sem ávarpar alla
inn í vor hjörtu sitt orð lætur falla.
Næstur oss er Hann sem augu sjá engin —
andar í sárin og þrýstir á strenginn.

Græðarinn mikli sem brjósthólfið bærir
í búninginn andans sálina færir.
Mátturinn orðsins Guðs útskýring eigin
opnar vor hjörtu og sýnir oss veginn.

Krafturinn ljóssins frá himninum hæsta
hjörtun auðmýkir, Guðs náðarsól æðsta.
Skýjaflókinn roðnar og víkur úr vegi,
„vindurinn blæs" en Guðs orð breytist eigi.

Í skjólinu Drottins, friður er fundinn
Frelsarans gjöfin við ljósvakann bundin.
Í ljómanum stöndum, í ljómanum hrærumst,
í ljómanum frá því dauðlega færumst.

Homemakers School

By INGIBJORG BJARNASON GOODRIDGE

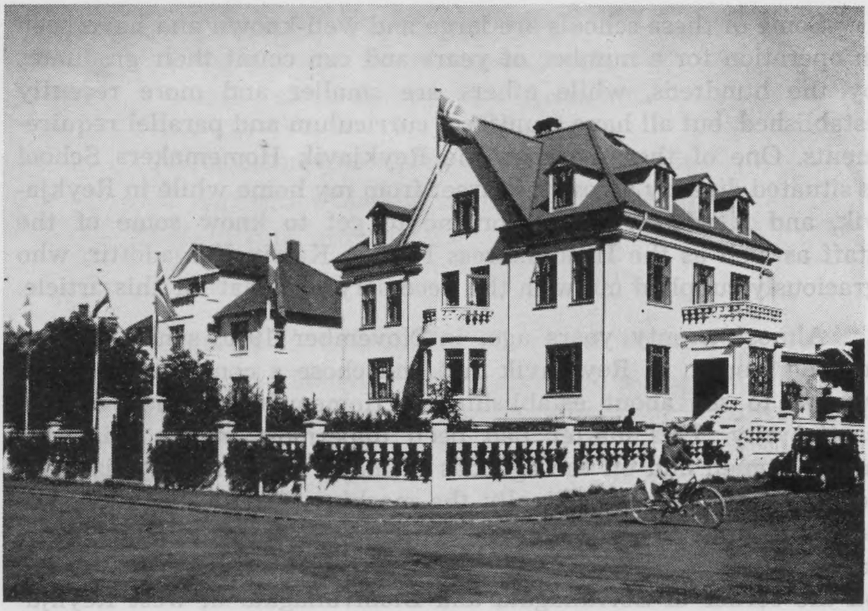
One of the things every visitor to Iceland notes with interest is the beautifully prepared and eye-catching food which is served. Whether in the capital city of Reykjavik, in villages on the east or west coasts, or on a farm far inland, there is a uniformity in how the food is prepared and served. There is also a marked similarity in the table linens, the cushions, the wall tapestries, the hand woven runners and the handmade rugs, which are found in the homes everywhere. This is not coincidence, but the direct result of the fact that forty percent of the young women, the homemakers of today, have attended one of the ten or eleven Homemakers Schools located at various points throughout the country. This they do at the completion of their formal education.

Some of these schools are large and well-known and have been in operation for a number of years and can count their graduates by the hundreds, while others are smaller and more recently established, but all have a uniform curriculum and parallel requirements. One of these schools, the Reykjavik Homemakers School is situated directly across the street from my home while in Reykjavik, and it was my good fortune to get to know some of the staff as well as the Headmistress Fruken Katrin Helgadottir, who graciously supplied me with the necessary material for this article.

Almost twenty years ago, in November 1940, some forward looking women of Reykjavik met and chose a committee of nine women to see about establishing a Homemakers School in the capital city. This matter had been uppermost in the minds of many women and on the agendas of many women's organizations for a number of years. Finally the machinery of organization was set in motion. After securing the necessary civic, legal and legislative consent, it was decided to purchase a large and stately home on the corner of Solvallagata and Blomvallagata in west Reykjavik. The repairs and renovations took longer than was antici-

pated, but after many delays, this home was ready to begin its new role. Many citizens and others interested in this project were very generous with gifts both of money and various necessary pieces of equipment. These gifts continue and are still gratefully accepted.

The problem of obtaining a suitable staff was a sizeable one, but this too, was resolved and on February 7, 1942, the school was formally opened with fitting pomp and ceremony. The building soon proved too small, and a two storey addition had to be built. This new part contains a large well-equipped modern kitchen, a pantry and a teachers room, on the main floor. Above, on the second floor, is a well-lighted and well-ventilated sewing classroom, completely equipped with electric sewing machines. In the basement there are the laundry and ironing room, three storage pantries, a small kitchen and a powder room. The number of applications for admission grew so numerous that it was found necessray to buy a flat in a house in the neighborhood to accommodate eight boarders and a teacher. Before long it became nec-



Homemakers school, Iceland

essary to secure a second flat in the same house for an additional seven boarders. Later on these flats were sold and a large flat in a house much closer to the school was purchased, and now the fifteen students and the teacher who live there, need only to run across the street to attend classes.

The term begins in mid September and closes in mid June. The girls may enroll etiher as Boarding students or as Day students. Of necessity, the activities of the two groups are somewhat different.

The boarding students are forty in number. This group is divided into two, the one part becomes the Houskeeping Unit and the other the Handwork Unit. At mid-term, the end of January, the two Units change. In this way the whole program is covered by all the girls. Before the changeover, each Unit is required to pass examination, both written and oral. Most of the work is of a practical nature, but three subjects are taught and require a written examination. These are, psychology, health and household accounting and financing. The twenty girls in the Housekeeping Unit are subdivided into five working teams of four members. These teams change work each week.

Team 1. Housekeepers: Their duties are as follows: make morning coffee; prepare and serve main course at meals; keep daily accounts; refrigerate left-overs; dry dishes and put them away; see that all is in order in the kitchen, dining room, pantry and refrigerator; make certain that all students are punctual at Morning Assembly and call the roll; see that each girl is home by the appointed time at night.

Team 2. Kitchen maids: Their duties are: to buy the provisions; make desserts; cook the vegetables; wash dishes, pots and pans; see to it that there is a supply of washing compounds on hand; scour tables, sinks and refrigerators; rinse teatowels; assist housekeepers in preparing evening meal; scrub floors in kitchen and pantry.

Team 3. Inside maids: They arise first in the morning and awaken the boarders; prepare early morning coffee; clean and tidy the dining room, sitting room, and halls; set and clear tables; serve during meals; make salads; answer the door bell and the



Homemakers school



Students at Homemakers school

telephone; clear waste baskets; care for pails, scrub brushes, vacuums, brooms and other cleaning equipment; clean blackboards in classroom and any odd jobs for the teacher.

Team 4. The Cooks: These girls bake bread, cakes, cookies and danties; look after mid morning coffee and evening coffee; serve coffee to guests; wash up all cooking utensils and tables required for baking; clean stoves, ovens and toasters.

Team 5. The Washwomen: They wash, mangle, iron and put away all household linen and bedding; keep linen cupboards tidy; clean ironing room and laundry and all the equipment; take care of the attic; keep the walks around the school swept.

Each team has a teacher who guides and supervises closely each activity. No girl is permitted to leave her station of work until the teacher allows her to do so.

The twenty girls in the Handwork Unit are subdivided into two groups of ten. The first group learns dressmaking, children's sewing, tailoring and embroidering. Knitting and crocheting of infant's wear is also taught. The second group learns the art of weaving. The weaving room contains many fine looms of all sizes. The girls learn all types of weaving from the finest linen pieces to heavy blankets and rugs. At the end of eight weeks these two groups change, and at mid-term the entire Handwork Unit becomes the Housekeeping Unit and vise versa.

The daily Timetable for the Boarders is as follows:

7.50 a.m.—Assembly, roll call, early morning coffee.

8.15-9.00—Classes—psychology, health or arithmetic.

9.00-9.30—Practical classes. Handwork groups makes up the beds in the Dorms.

9.30-10.00—Mid-morning coffee.

10.00-12.00—Practical classes.

12.00-1.00—Dinner—Thursdays are often Special Dinner days.

1.00-3.30—Classes (three days a week).

1.00-5.30—Classes (two days a week).

3.30—Afternoon coffee.

7.30—Supper.

9.30—Evening coffe.

10.30—Doors are locked, except on Movie Night 11.15, and weekends 11.30.

On Saturdays school is dismissed at noon. Three evenings a week, from 8.00-10.00 are devoted to handwork. Two evenings a month are set aside for Student entertainments which are looked after by an entertainment committee chosen from the student body. In mid January the yearly Prom is held. This is the Social Highlight of the term. The young ladies may invite their young men friends, and much thought goes into the selection of the orchestra which provides the music for dancing. Much effort also, goes into the preparation of the refreshment to be served, and needless to say each girl dons her very finest dress for the occasion.

Twice a year there is a Mothers' Day to which mothers and other guests are invited to a buffet dinner, which is a work of art as well as being a gastronomical delight. It is served in the spotless, shining, modern kitchen. Coffee is served in the Sitting room at the close of the meal. It is an evening I shall long remember.

Early in June there is a Display of Work to which the public is invited. The Display begins early in the afternoon and continues throughout the evening. This is the work of all the students both Boarders and Day Pupils.

The Day Students number twenty four. Their nine month term is divided into two parts of four and a half months each. This group is divided into six units that change about every week. Classes begins at 8.15 a.m. when these students join the Boarders for one period of academic study. Their kitchen duties are concluded at 2 p.m. and then all the day student proceed to the Sewing room and remain there until the 4.30 dismissal. There is no academic teaching on Saturday, which is only a half day. Separate kitchen and dining room are used by these students.

The program for the Day students is as follows:

Team 1. Housekeepers: Their duties are: make morning coffee and clean up afterwards; shop for provisions; cook and serve the soup; refrigerate the left overs; dry dishes; keep daily accounts. This group does not leave the kitchen until all is in order and the teacher gives her permission.

Team 2. Maids: These girls prepare the main course and the vegetables; wash dishes, pots and pans and polish the flatware; rinse the teatowels.

Team 3. Inside maids: Their duties are: cleaning the dining room, powder room and wash room; set, serve and clear the tables; care for the table linen; make salads and sandwiches etc. In the afternoon this group prepares the coffee and sees that the dining room and powder room are clean and tidy after the day students depart.

Team 4. Cooks: These girls bake bread, cakes, cookies and dainties; clean all cooking utensils, stoves, refrigerators and ovens; wash the floor and care for scrub pails brushes and cloths.

Team 5. The Washwomen: They wash, iron, mangle, mend and store all the household linen; keep linen cupboards in order; clean the laundry room, the irons, mangles, ironing boards and all laundering equipment.

Team 6. The Handwork Group: These girls spend the entire day in the sewing room or the weaving room coming to the dining room or kitchen only at coffee and meal times.

Weekend cleaning is done on Fridays, as follows:

Team 1. Cleans all kitchen cupboards, drawers and the pantry; defrosts and clean refrigerator.

Team 2. Cleans kitchen walls, woodwork and windows.

Team 3. Cleans, waxes, polishes and vacuums the dining room and powder room.

Team 4. Cleans all counters and working areas; scrubs floor in kitchen; sees to storing of the cleaned scrubbing utensils.

Beside these two main courses of study, there is offered Evening Instruction in Cooking. Last winter there were over 150 girls and women who attended. These classes last for five weeks and are in session four evenings a week from 6.30-10.00. There are six courses throughout the winter season. This is a very popular course. Most of those attending are either newly engaged or newly wed, who feel the need of a refresher course in cooking.

The staff for the regular classes consists of six teachers. These are the Headmistress, two handwork teachers, two cooking teachers, one for boarders and one for day students, and one teacher

who teaches laundering and cleaning methods. An additional cooking teacher is employed to instruct the evening classes. Some years ago Child Care was added to the curriculum. Part time teachers have been employed at various times. These have been physical training teachers, art teachers, doctors and nurses who have instructed the girls in Child Care and Health. At one time the girls spent time in the nursery at the Maternity Hospital. A full time caretaker looks after the heating and does minor repairing.

Text books have been written especially for this type of school by Icelandic authors while other books in use in the Scandinavian countries have been translated into Icelandic. The tuition and boarding fees are reasonable as are the caution fees. Extra charges are required to cover the cost of material used in Handwork.

Handwork teaching entails quite a number of skills. Each girl is required to complete a definite number of articles during her stay. These are shown at the Spring Display. What a remarkable exhibition of consistently beautiful work that is! It left me absolutely breathless. Some of the articles I remember seeing are Children's sewing, and knitted garments of all kinds. There were several interlined nylon windbreakers complete with attached hood, smocked little girl dresses, tailored boy's trousers, christening robes of nylon sheer, or net with under dresses of satin or silk, and all having touches of hand embroidery. There were women's dresses, skirts, blouses, lingerie, housedresses, household linens and bedding, layettes and hand embroidered table cloths of all sizes, from small coffee cloths to banquet cloths. There was hardanger, drawnwork, white and colored embroidery, cross-stitch and needlepoint. There was also displayed weaving of all types from tray cloths to rugs and blankets. Even the art of crocheting was not forgotten. There were quite a number of pieces of basket weaving in evidence. And all this was done by sixty-four young women over a period of nine months. Some of the pieces displayed were voluntary work done after the required number were completed.

To me, this school and it accomplishments are truly an eye-opener. Any girl will most certainly, upon the completion of this course, be fit to become an excellent homemaker and mother. Very probably few will ever get an opportunity to weave in their own homes, but the articles made at school will last a lifetime. The

weaving room with its many and varied looms was especially fascinating though quite noisy. This room is nearly always in use and is in constant demand. It was an interesting sight to see several girls in a small sitting room, chatting away while busily engaged in doing needlepoint or drawn work or hardanger, and working as if their very lives depended upon it.

There is an atmosphere of charm and graciousness about this institution which manifests itself as soon as one enters the house, this beautifully decorated and furnished house, and is further magnified in the warmth and hospitality of the Headmistress and her capable staff. The students seem to emulate the quiet courtesy and dignity of their teachers.

Just before the examinations begin, towards the end of May, a special day is set aside and is known as "Peysufatadagur". On this day the girls are permitted to wear the traditional dress of Iceland. Only a lucky few own their own costume, but the others always manage to borrow them for this festive occasion. It is a day to remember especially when it ends in a dance to which the young men may be invited! A fitting finish to a term at the Homemakers School. Do you not agree?

SUNRISE CAMP NEWS

One more successful season at Sunrise Lutheran Camp drew to a close August 10th. According to reports there was a good attendance in all groups. Six pastors and others took turns in directing and instructing the classes. As before, registered nurses were in charge all through the season each one giving her services for a period of eight days. Crafts, taught to all groups, were greatly enjoyed. The beautiful warm weather made camping very enjoyable this summer. At the closing night of the season a presentation was made to Merrilyn Grieve of Selkirk who then completed her tenth season at Sunrise Camp—seven years as a camper and three years as a counsellor.—Many campers are now aiming to reach that goal.

I. J. O.

Allt í lagi

Eftir EMILY VIGFÚSSON

Nokkur undanfarin ár hefir maður heyrt þessi orð svo að segja af hvers manns vörum, sem á annað borð talar nokkra íslenzku. Þau eru notuð sem svar við því sem næst hverju sem er, og skilst mér, að þetta sé sama orðatiltækið sem var mikið notað hér áður fyrr — „all right". Nú er það komið til okkar aftur (eins og boomerang), lauslega þýtt á austur-íslenzku — „allt í lagi". Oft er þetta sagt í gamni, en öllu gamni fylgir nokkur alvara.

Hver sem getur sagt með heilum huga, að allt honum viðkomandi sé í lagi, hefir hlotnazt viðhorf til lífsins, sem er í alla staði eftirsóknarvert. Það viðhorf skapast ekki af ytri kringumstæðum.

Fyrir æði löngu síðan var saga í skólabókunum okkar um litla stúlku, sem hét Pippa. Hún bjó við frekar ömurleg kjör. Hún varð að vinna í dimmu og döpru verkstæði langa daga og erfiða. Aðeins einn dagur á ári var henni gefinn til að fara með eins og hún vildi. Mikið hlakkaði hún til að mega nú fara og sjá sig um úti í vorblíðunni. Allt, sem fyrir augu bar, fyllti hana barnslegri gleði. Allt var svo dásamlegt þennan bjarta vormorgun — veðurblíðan, blómin, fuglarnir og jafnvel skordýrin. Allt þetta vitnaði um nálægð og gæzlu Guðs. Og hún hélt áfram ferð sinni syngjandi. Söngur Pippu var á þessa leið:

The year's at the spring,
The day's at the morn,
Morning's at seven,
The hillside's dew-pearled.
The lark's on the wing,
The snail's on the thorn,
God's in His Heaven,
All's right with the world.

Með öðrum orðum — allt í lagi. Engar harmatölur heyrðust eða sjálfsmeðaumkvun yfir erfiðleikunum, sem hún átti við að búa.

Þetta hugarfar verðum við öll að reyna að öðlast. Það verður að **lærast.** „Live and learn," segir enska máltækið. Fyrir nokkru síðan las ég grein eftir Archer Wallace (Between Ourselves). Hann lagði út af orðum Páls postula til Filippíborgarmanna: „Ég hef lært að láta mér nægja það sem fyrir hendi er." Reyndar finnst mér að meira felist í þessum orðum Páls í ensku þýðingunni: „I have learned, in whatsoever state I am, there with to be content."

Margur verður fyrir ýmsum erfiðleikum á lífsleiðinni, sem ekki verður hlaupið undan. Það eina, sem hægt er að gjöra, er að taka því sem að höndum ber og gjöra það bezta sem maður getur úr öllu, og reyna að mæta hverjum degi með þeirri von, að allt sé manni fyrir beztu.

Nægjusemin er jafn nauðsynleg hvernig sem ástatt er hagsmunalega. Oft verður maður var við eins mikla óánægju hjá ríkum sem fátækum, því oft vill mikið meira, og margur leitar langt yfir skammt að hamingjunni. Hana er að finna í okkar eigin hugskoti.

Margar gamlar sagnir eru til um óskastund og óskasteina. Oftast voru óskirnar þrjár, sem hver fékk, en fáir kunnu með þær að fara, svo þriðju og seinustu óskina varð að nota til að ónýta hinar tvær, annars hefðu þær orðið eigandanum til ógæfu og harms.

Þó við tökum það nærri okkur, þegar okkar heitustu óskir og bænir rætast ekki, er það oft þegar frá líður, að við sjáum að forsjónin hefir séð fótum okkar forráð, betur en við gátum sjálf, og hitt hefði orðið okkur hermdargjöf.

„Enginn ræður sínum næturstað." Við verðum að fela okkur forsjón Guðs. Hann veit hvað okkur er fyrir beztu. Allt í lagi.

Þegar ég var lítil, lærði ég ljóðlínur þessar. Þær koma oft í hugann. Ég veit ekki hvernig á þeim stendur, en mér finnst að þær muni vera brot úr gömlum sálmi:

> Guð það hentast heimi fann,
> jafnt hið blíða
> blandað stríðu.
> Allt er gott sem gjörði Hann.

The Peace Arch Symbol Of World Peace And Understanding

By CHERYL BAINTER, Blaine, Washington

The peace arch located on the border between Canada and the United States is a symbol of world peace and understanding. Why? Why is the peace arch given this title? The reason was illustrated at the annual celebration there. There where people from two great countries can meet without arms in total friendship, a friendship which has lasted well over one hundred years.

Our countries led by two different types of government, are setting an example for the world to follow. This is a working of peace and understanding which is symbolized by the peace arch erected there in 1921. It has gates which were to be closed in case of war between our two countries. These gates have never been closed or never will be, because we have the clear consciousness of settling our differences peacefully and intelligently. If people from other countries could have seen us there. They'd envy us, yes they would envy us there. For we have something they do not have. Something that is more precious than all the arms in the world. Peace!

No country, or no one wants war no matter who they are or where they live. War would bring unnecessary destruction to the world. Every country is looking for the answer to this question. How do we achieve peace between two different countries? We have found the answer and must as citizens of our countries relay this answer to others so that they may achieve peace which is needed so badly in this world today. How do we do this you say. Show them a bond so strong that it will never be broken is our answer. Encourage them to find what we have found. Every one in our two countries must help to spread this idea, for we are threatened until world peace is achieved.

We the Canadians and the Americans are leading the world peace as symbolized by the peace arch. It is not the peace arch itself that keeps our countries. It is the people and the knowledge of what is right before God. Yes, we have here a symbol of peace and understanding which someday will symbolize world peace and understanding. We have here something that is a principle for all countries in the world to follow. We of our two countries have led the way towards world peace, and should be proud of what we have achieved: international peace, understanding, and good will.

This is the great accomplishment we annually celebrate at the Peace Arch where people from two countries can meet in friendship and peace knownig that these will last.

"May I be of some use to-day in some capacity.
 This, Lord, is my daily hope—Please find a job for me;
It doesn't matter what it is—Employ my hands for I
Am far too prone to sit and dream, and let the hours slip by.

Selfless service is the rent they say God makes us pay—
 For living space upon the earth; So let me pay my way—
And never get into arrears, but pay Him as I go—
For sometime, somewhere, all must pay hte debts they owe.

We're not in this world just for our own material gain—
 Happiness to seek and worldly summits to attain . . .
We are here to serve a turn, and learn the Golden Rule—
And master certain lessons in a hard and bitter school.

Use us in Thy service. Let this be our morning prayer.
 If there is some work that we can do—then place us there.
And spare us not. Though many times, we fail and disobey—
May we find something to do for someone—every day."

Two Icelandic Authors

By INGIBJORG J. OLAFSSON



Violet Ingjaldson



Ragnhildur Guttormsson

Early in the year 1959 the book **Ian of the Red River** was published by the Ryerson Press, Toronto. The author, Ragnhildur Guttormsson, was born in Iceland, the daughter of Gísli Jónsson and Sólrún Árnadóttir of Eskifjörður, Iceland. Her parents were interested in education and literature, and had a collection of good books in their home. Ragnhildur learnt to read Icelandic, from the new testament and the psalms of David, at a very early age. In a special way does she remember the large family Bible which was too heavy for her to handle at the age of seven when she was to look after her youngest brother while her mother helped in the fields. The situation was solved by her mother placing the book on a chair besides the baby's crib and then Ragnhildur knelt

by the chair and read the bible while her brother cooed and played. She read chiefly the book of Esther and the book of Ruth, skipping the prophets except Jonah and Daniel!

At this time there were no public schools in Iceland. But a private tutor was hired to teach in the Johnson home for **one month a year.** But it is evident that Ragnhildur had obtained some education through her own reading and through the help of her parents before she left Iceland at the age of seventeen as she attended the public school in Gladstone, Manitoba (where her parents made their home) for only a year and a half and there passed the entrance examination to High School. For four years she then attended the Central Collegiate in Winnipeg, also the normal school, thus obtaniing a first class teachers certificate. She taught in public schools for some years until she married Stefan Guttormsson Oct. 7th, 1919.—From early childhood Ragnhildur had the desire to write. In high school she got recognition for outstanding work in literature and composition. She has written many articles and short stories some of which have been published in Icelandic and English magazines. Ian of the Red River is her first book to be published.

The story of Ian has a historical background. He and his friend Don are the youngest members of a group of people who left Scotland 1811 to prepare the way for the Selkirk settlers in Manitoba.

We meet Ian in the first chapter of the book as a boy of eleven. The previous year his mother had died and his father's home had been burnt down deliberately. As his father had to seek employment in Glasgow he left the boy with his grandmother and uncle who was a fisherman of very limited means. Ian is lonely and lives in memory of a lovely mother who taught him many wonderful truths especially after she knew her death was fast approaching.

Light breaks when Ian's father arrives unexpectedly from Glasgow and breaks the news that he is going to Rupertsland in Canada with a party of men Lord Selkirk is sending to the Red

River under the leadership of Miles MacDonald from Canada. Angus McLeod left Scotland taking his son Ian with him. Ian is very happy to go with his father even if the parting with his grandmother touches him deeply.

The whole book is filled with adventures, some tragic others pleasant. These are entwined with beautiful touches of human interest. It depicts in a vivid way the dangers and hardships endured by the early settlers. It shows the merciless, cruel competition between the two trading companies, the Nor' Westers and the Hudson Bay Company. Grant who became the leader in an attack on the settlement is introduced in a clever and interesting manner. He meets Ian and his friend Don and they are filled with admiration for him and gave him the name "the Black Knight". At that time the settlers were near starvation and were without guns and ammunition. Food was plentiful at the headquarters of the Nor' Westers who refused to sell it to the settlers as they were determined to force them to leave the colony. Ian accepts an offer from Grant to buy a gun and some ammunition from him giving him in exchange the most precious things in his possession a parting gift from his grandmother. But the boys could now hunt buffaloes, a welcome food for the hungry settlers.

Suffering and hardship follows intermingled with heroic deeds. Loyalty is strained to the utmost. The settlers are determined to face all danger and stay. Then comes the Massacre at Seven Oaks with which we are familiar from Canadian history. It is lead by Grant—a strong touch is given by the description of Kingley, the silent sarcastic man who gives his own life to save that of Ians father.—After the massacre the author tells of Grant again seeking out Ian thrusting into his hands a loaded gun in case the need arose for him to protect himself.—Ian is forced to use the gun to save his friend Don who was being aimed at by a man on horseback. Then follows the terrible remorse of Ian a clean thinking lovely boy in his later teens cannot bear to think that he has committed "the greatest sin of all". After much misunderstanding and suffering that cloud is lifted as the man he shot at did not die. But by shooting Ian had saved the life of his friend.

The survivors of the massacre and others are determined to stay in what to them was their promised land. Ian will probably

meet again the "brown fairy" the little Indian maid Minne-Wa-Kan. We leave father and son reunited in spirit hand-in-hand walking towards their cabin as day breaks. "Look father," says Ian, "the dawn." "Yes son at long last—the dawn."

In the fall of 1959 **Cold Adventure** by Violet Ingjaldson was published by Copp Clark & Co. Ltd. of Toronto. The book is illustrated by Merle Smith. The author is the daughter of Kristjan and Thorbjorg Paulson, well-known among Icelanders of Winnipeg and vicinity. She was born in Winnipeg. When she was two years of age her family moved to Gimli. There she grew up leading a very happy and sheltered life. She received her education at Gimli and in Winnipeg. She taught public schools in Manitoba for a few years before her marriage to Ingimar Ingjaldson. As a young girl and all through life Violet has had a wholesome and serene outlook on life and has met all its changes, joys and sorrows with dignity and serenity. She has written many short stories and articles some of which have been published in magazines in Canada and the United States. "Cold Adventure" is her first book to be published. She has fittingly dedicated the book to her father, who was a fisherman on Lake Winnipeg and later manager of the fish hatchery in Selkirk and Gull Harbor. He was deeply respected by all who knew him.

Cold Adventure is an interesting story of ice-fishing on Lake Winnipeg. Garry Melsted, who has just finished high school, has taken his uncles advice to study ichthyology—the natural habits of fish. In order to prepare him for such a study his uncle has arranged that he should work for a friend of his in his fishing camp during the winter. Garry had his doubts about all this. He felt he had nothing in common with these illiterate men. What could he gain by working with them? His uncle tells him that he has found the fishermen "the most self-sufficient and intelligent breed of men". Garry decides to do what his uncle requests and we follow the story with great interest to find out what lessons he learned.

Garry leaves Winnipeg on a dismal day in November in his

old car driving to Gimli. There he meets his boss Chris Arnes and his son Nick, also other seasoned fishermen who will be working for Arnes during the winter. He helps to load the Loon at the Gimli dock and then with sad forebodings leaves on the Loon for the unknown.

Garry has many adventures from the time he leaves home until his return—beginning with giving a ride to an unknown man who forces himself into his car in the north end of the city of Winnipeg and is hired at Gimli by Arnes as a fisherman. He experiences incidents that could happen and have happened to fishermen on the lakes of Manitoba:—Being caught on an icefloe with one other man—narrowly escaping death when the bombar-dier almost slipped into the crevice on the ice—the search for Nick and Tim in the blizzard. All these hazards are met by the fishermen with skill and the ability to conquer every difficulty.

The dope curse is strongly depicted in the story. Whether a dope peddler has ever found his way into a fishing camp on Lake Winnipeg is of no importance as we know it could happen there as elsewhere. Tim whom the unsuspecting Garry brought with him to Gimli is the victim of a broken home and loveless child-hood and has fallen into the hands of a dope gang, in the camp he is the culprit while Nick the unsuspecting young son of Arnes becomes the victim of the drug habit.

All the older fishermen in the camp are men of fine strong char-acter—so is Petur the cook who is true to character all through the story not only as an excellent cook but also when acting as a nurse maid to the sick Indian boy, the son of Mandamin.—Also when thawing out Tim's frozen toes before the Mountie takes him to Winnipeg.—The great magnanimity of Chris Arnes is clearly described all through the book but in a special way towards the end when he finally realizes what has happened to his son Nick and he sees Jim (who had brought this curse to camp) as the boy who never had a chance and is determined to give him another chance after his stay in a hospital for which he has arranged.

Garry realizes that he has not spent the winter in vain. His stay in a fishing camp on Lake Winnipeg may have brought him

more education than if he had spent the winter at the university as he had planned. He had tried the strength of the elements on the frozen waste of Lake Winnipeg and he had also seen the strength, courage, kindness and understanding of the men he worked with whom he had so under-valued before he came to know them.—In one of the stories of Charles Dickens the modest fishermen used this expression, "You may find us rough but you will find us ready." The same truth was proved to Garry Melsted in the camp on Lake Winnipeg.

The two aforementioned books are written for juveniles and afford an interesting and wholesome reading for old and young. Both are authentic and true to life. We rejoice that they have been published and congratulate the authors. May they be widely read by our people.

"God, keep a clean wind blowing through my heart
 Night and day,
Cleanse it with sunlight, let the silver rain
 Wash away
Cobwebs, and the smouldering dust that years
 Leave, I pray.
God, keep a clean wind blowing through my heart.
 Wind from far
Green pastures, and from shady pools where still
 Waters are;
Wind from spaces out beyond the first
 Twilight star.
Bitterness can have no place in me,
 Nor grief stay.
When the winds of God rush through and sweep
 Them away.
God, keep a clean wind blowing through my heart
 Night and day."

Loks eftir langan dag
lít ég þig, helga jörð.

Davíð Stefánsson

Eftir HERDÍSI EIRÍKSSON

Það var 10. júní 1909, sem ég kom til Nýja Íslands, alfarin frá Íslandi, og það var 10. júní 1959, sem ég lagði aftur af stað til Íslands. Það er ekki hægt að lýsa þeim tilfinningum, sem grípa hugann þegar sú langþráði draumur er orðinn að veruleika, að vera komin „heim", heim til ættingja og vina, eftir að hafa verið þeim fjarverandi í öll þessi ár. Viðtökurnar voru óviðjafnanlegar, allir báru mig á höndum sér, alls staðar mætti ég alúð og vináttu.

„Og landið var fagurt og frítt." Hvar sem ég fór, heillaði útsýnið mig, landslagið var svo einkennilegt og hrífandi, alls staðar blöstu við í fjarlægð marglit fjöll; hraun og melar birtust í ótal litum, kjarrið í hlíðunum, fossar, lækir og blátær vötn, eða þá grængresið, tún, engjar og garðar. Ég vissi ekki að til væru svo margir mismunandi grænir litir. Þegar ég dvaldi á Norðurlandi, kom ég utan úr Grenivík á leið til Akureyrar að kvöldi dags. Sólin var að setjast. Aðra eins dýrð hef ég aldrei augum litið. Logandi himinninn, gullin sjór, hlíðarnar beggja megin fjarðarins baðaðar í öllum regnbogans litum. Slíkri sjón mun ég aldrei gleyma.

Framfarir í sveitum eru ótrúlegar, á ég hér við æskustöðvar mínar í Suður-Þingeyjarsýlu. Í stað torfbæjanna eru alls staðar komin nýtízku hús með öllum þægindum. Stórir vörubílar óku um sveitir og fluttu mjólk til Akureyrar. Kúm hefir stórkostlega fjölgað; rýrðar-kot, sem ég man eftir frá fyrri tíð, þar sem aðeins var hægt að framfleyta tveim til þrem kúm, eru nú stórbýli og stór kúabú, má heita að sumar sveitir séu nú samfelld tún, mýrar upp þurrkaðar og melar og þýfðar engjar sléttaðar. Einnig hafa margir bændur orðið vel efnaðir af kartöflu- og gulrófnarækt. Það er engu líkara en að þarna hafi gerzt nýtt landnám, breytingarnar eru svo stórkostlegar.

Stórvirki eru unnin á sviði kvenfélaganna íslenzku. Vinna þau að flestum framfara- og velferðarmálum, hvert í sinni sýslu eða sveit, um land allt. Hafa konur reist sjúkrahús og sjúkraskýli og kostað hjúkrunarkonur til náms. Hafa þær átt virkan þátt í að koma upp skólum víðs vegar og staðið fyrir námskeiðum í ýmsum greinum, bæði í heimahúsum og skólum, þar sem kennd er matreiðsla, garðyrkja og allur heimilisiðnaður.

Heimilisiðnaðarfélag Íslands hefir átt drjúgan þátt í viðhaldi á íslenzkum heimaiðnaði. Stofnaði það til heildsölufyrirtækis, er hlaut nafnið „Íslenzkur heimilisiðnaður"; hefir það náð góðum samtökum í öllum sýslum landsins. Hlutverk félagsins er að stuðla að framleiðslu heimilisiðnaðarmuna úr íslenzku efni. Er þarna verið að bjarga frá gleymsku og viðhalda iðnaði, sem ekki má glatast úr íslenzku þjóðlífi. Í.H. hefir stofnað sölumiðstöð í Reykjavík með góðum árangri. Góð sala er einnig á heimilisiðnaðarafurðum í verzlunum víðs vegar um landið. Fyrirtækið hefir tekið upp heimilisiðnaðarmerki, tryggir það kaupendum góðar vörur. Einnig er það hjálplegt við að útvega framleiðsluefni til að vinna úr.

Mest er unnið úr ullinni, prjónaðar lopapeysur, hyrnur, barnaföt o. fl., o. fl. Þá eru útskornir munir úr birki, horni og beini og munr úr leir og skinni. Einn kostur þessa fyrirtækis er, að það gefur mörgum tækifæri til að innvinna sér góðar aukatekjur, t. d. konur, sem bundnar eru við heimili, vinna að prjónaskap eftir því sem tími þeirra leyfir.

Ekki vil ég skilja við þetta málefni án þess að minnast þeirrar konu, sem mun hafa átt mestan og virkastan þátt í að endurreisa íslenzkan heimilisiðnað, á ég hér við Halldóru Bjarnadóttur, kennara og ritstjóra „Hlín". Fáar konur á Íslandi hafa unnið meir að viðhaldi allrar þjóðlegrar menningar. Var hún brautryðjandi flestra félagsmála íslenzkra kvenna. Mega íslenzkar konur minnast verka hennar um ókomna tíð.

Á ferð minni um Suður-Þingeyjarsýslu heimsótti ég héraðsskólann að Laugum í Reykjadal. Fyrir hálfri öld mynduðu konur í Suður-Þingeyjarsýslu félag með sér, og var tilgangur þess að koma upp húsmæðraskóla. Var unnið ötullega að fjársöfnun í öllum hreppum sýslunnar. Árið 1928 var hafizt handa um byggingu

skólahúss. Haustið 1929 hófst skólahald, aðeins var 15 nemendum ætlað rúm í húsinu, auk skólastjóra og kennara. Árið 1949 var bætt við skólann, svo hann gæti rúmað 36 nemendur. Sýndi öll innrétting frábæra smekkvísi og hagsýni, hver krókur og kimi var notaður sem bezt mátti vera.

Um þvert og endilangt Ísland hafa kvenfélög og kvennasambönd reist húsmæðraskóla. Margir af þeim skólum eru langtum stærri og vandaðri en húsmæðraskólinn að Laugum, en ekki get ég annað en dáðst að þeirri hugsjón og þreki, sem þessar konur sýndu fyrir hálfri öld. Þótti mér vænt um að hafa haft tækifæri að heimsækja þennan litla, smekklega og viðkunnanlega skóla, langt uppi í sveit á Íslandi. Auk þessa hefir verið unnið af kappi að eflingu heimilisiðnaðar með námskeiðum víðs vegar um sýsluna, bera þingeysk heimili þess vitni. Mun þar einnig gæta áhrifa skólans.

Æði langt fyrir ofan Akureyri stendur dagheimili barna, „Pálmholt“, sem kvenfélagið Hlíf á Akureyri hefir komið upp. Daginn, sem ég kom þar, voru þar 75 börn á aldrinum þriggja til fimm ára. Skrásett voru 80 börn. Fimm stúlkur, að meðtalinni lærðri forstöðukonu, höfðu eftirlit með börnunum og í eldhúsi matreiðslukona og hjálparstúlka. Börnin fá þarna morgunmat, hádegisverð, og um kl. 3 e. h. fá þau smurt brauð og mjólk. Kl. 9 að morgni, alla virka daga, fara mæðurnar með börnin á vissa staði í bænum, þangað koma bílar, sem flytja þau á heimilið og skila þeim aftur á sama stað kl. hálf sex að kvöldi, en á laugardögum er þau flutt til baka kl. eitt eftir hádegi. Kvenfélagið Hlíf hefir umsjón með heimilinu að öllu leyti með lítils háttar styrk frá bæjarstjórn árlega. Einum degi á ári er varið til fjársöfnunar, og hefir til þess verið valinn sumardagurinn fyrsti. Bíó gefur allan ágóða þann dag, svo er kaffisala, bazaar og merkjasala, einnig leggja margir einstaklingar í sjóð þennan. Konur félagsins sjá um hreingerningu á heimilinu á hverju vori, bæði úti og inni, og gera alla þvotta, taka þær þvottinn heim til sín, eru það mest handklæði og hökuspeldi. Hvert barn hefir sitt handklæði, er hangir á sérstökum snaga í þvottaherberginu. Eitt herbergi er útbúið með dýnum, þar sem yngstu börnin hvílast eftir hádegið. Allur búnaður er mjög hentugur og þægilegur, allt hreint og fágað. Þarna mega börnin leika sér frí og frjáls allan daginn, í stað þess að kúldrast

inni í húsum eða leika sér á götum úti. Svo gefur þetta margri móður tækifæri að vinna utan heimilis. Heimilið starfar frá 1. júní til 15. september. Einhverja lítillega meðgjöf borga foreldrar fyrir börnin.

Mikla ánægju hafði ég af að heimsækja hin ýmsu söfn í Reykjavík. Þjóðminjasafnið, Þjóðskjalasafnið, Landsbókasafnið, Bæjarbókasafnið og fleiri.

Hef ég hér af handahófi leitazt við að lýsa nokkru af því, sem bar fyrir augu og eyru á ferð minni um Ísland, en margt er ósagt, sem hefði mátt vera getið.

Þótt veðrið á Íslandi s. l. sumar væri nokkuð kalt og rigningarsamt, framar venju, hafði það engin áhrif á vellíðan mína. Tíminn, sem ég dvaldi þar var mér sem einn óslitinn sólskinsdagur.

Þann 30. september kvaddi ég Ísland í annað sinn, með huga og hjarta fullt af kærum endurminningum, sem aldrei munu við mig skilja.

1. október steig ég út úr flugvélinni á flugvelli Winnipegborgar. Þar var mér fagnað af ástvinum mínum og þá fann ég, að ég var virkilega komin „heim".

Sumar hugsanir eru bænir. Þær stundir gerast, þegar sálin krýpur í bæn, hvað sem stellingum líkamans kann að líða.

V. HUGO

Sá, sem léttir byrðir einhvers annars, lifir ekki til einskis.

CHARLES DICKENS

Missions

Delivered by Sister Laufey Olson at W.L.W. Convention, Lundar, Man., May 27, 1960

"GO THEREFORE AND MAKE DISCIPLES OF ALL NATIONS." This is the command of Christ. Among His last words were these: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations" . . . followed with the promise "Lo, I am with you always." Jesus came into the world to save it. He sought for man as man, irrespective of wealth or position. He was Himself a missionary. His entire ministry was a missionary ministry.

The marching orders are very clear—"Go therefore and make disciples of all nations"—the entire human family. Only one-third of the world's population have heard His precious name. Are we justified in letting two-thirds of the population remain in ignorance of this wonderful Saviour? Yes, "GO" is a command to YOU and to ME.

Giving to missions is like an endless circle. It is like throwing bread upon the water which returns in multiplied abundance after many days. It is like sowing the seed and receiving a bountiful harvest. By giving our time, our interest, our prayers, and our treasure to this great enterprise we enrich ourselves.

As a church we dare not neglect missions. The more each congregation does for the work at large, the more grace and power that congregation receives from God. A selfish church will soon be a dead church.

A Christian artist was called upon to paint a picture of a decaying and dying congregation. His friends expected that he would draw a picture of a small frame church in a rural community where the people had moved away due to flood or drought, and where it was no longer possible to maintain a minister, or to conduct services, because the people had left the community.

But instead he drew a picture of a stately city church with a large congregation rich in furnishings and equipment. Everything seemed to be in good order, but at the main entrance of the church, there was a large box and above the slot was the inscription "FOR MISSION". On closer inspection, one noted that this box had stood there unused for a long time because the slot was covered with cobwebs. This was the artist's conception of a dying church —a church which is smuggly self-satisfied and heeding not the command of Christ to go and make disciples by means of its co-opertive program of evangelism and stewardship.

A minister visited a rural community and in the absence of the local minister, who was on vacation, he was asked to conduct the Sunday morning Service. As he came into the auditorium, accompanied by his little son, he noted the box for benevolence at the door. Opening his purse, he slid a quarter into the box, while his son looked on. The Service proceeded as planned. At the conclusion of it, the Chairman of the church board came to the minister and said: "You know that this is a very poor congregation. We cannot afford to pay anyone very much, but we have agreed that you shall receive the contents of the benevolence box at the door for your services this morning." The minister said nothing, but as he left the building, the sexton opened the box for him and in it he found only the quarter which he had deposited at the beginning of the Service. Noting this, his son exclaimed: "There you see, Daddy, if you had put more into it, you would have gotten more out of it." The moral of the story is obvious. The more whole-hearted we are in our contributions in time, talent and treasure toward the Work of the Kingdom the more satisfaction and happiness is bestowed upon us, and the more inner peace by the Spirit of God.

Now for a quick glance at the mission work of our church, The United Lutheran Church in America, the work which is made possible through contributions to the Benevolence Fund.

We will travel in thought first to our work in the WEST INDIES. The work here is at present limited to PUERTO RICO and the VIRGIN ISLANDS and is carried on by the Caribbean Evangelical Lutheran Synod with the aid of the Board of American Missions and the United Lutheran Church Women.

Puerto Rico was ceded to the United States by Spain in 1898.

There are many Negroes in Puerto Rico but most of the people are of the white race, the descendants of Spanish colonists. The schools are bi-lingual, English and Spanish.

The Virgin Islands are quite unlike Puerto Rico. About half of these islands belong to Great Britain, and the others were sold to the United States by Denmark in 1917. Most of the inhabitants of the Virgin Islands are Negroes, whose language is English, but many Spanish-speaking Puerto Ricans are migrating to the Virgin Islands.

Until recent years, it could be said that the people of Puerto Rico were nearly all Roman Catholics, but with only a small minority active. In the Virgin Islands, the Protestants outnumber the Roman Catholics, although the latter constitute the largest single denominational group. The leading Protestant groups are Episcopal, Moravian, Lutheran and Methodist.

Let us now direct our thoughts to BRITISH GUIANA, located in the northern part of South America. The church here was founded in 1743, by Dutch Lutheran laymen, and is the oldest overseas church under the care of the Board of Foreign Missions. The swan, Dutch symbol of Lutheranism, still adorns the steeple of Ebenezer Church in New Amsterdam.

Today there are more than 10,000 Aboriginal Indians in British Guiana. Two other large groups in the population are Negroes and East Indians brought in many years ago to supply the need for cheap labor. Portuguese and Chinese add to the variety of peoples. Inter-marriage has produced many citizens of mixed origin. In addition to the flavor of life in the colony is the worship and practices of Hindus and Mohammedans who brought their religious faith and customs from India. For a long time these people were difficult to reach with the Gospel, but lately they have become the dominating element in the church. Generally speaking, the people of British Guiana are claimed by the church, except for Non-Christians, with their origins in India. They are today the most potent reason for missionary work in British Guiana. They represent 44% of the population and only 5% of them are Christians.

Besides missionaries and Guianese pastors, the church uses catechists (lay preachers) for shepherding of the members. Women

parish workers and women missionaries working among women and children are a significant and valued evangelizing factor.

Of distinctive importance in the Church today is the development of the Sunday School program. Besides Sunday Schools connected with congregations, there are those which meet where no congregation as yet exists. Many of them are conducted in the open, or under the shelter of houses built on piles. These often become preaching places, and then, in due time, congregations.

The poverty of the people is an obstacle to self-support, but the church in British Guiana is making notable efforts to develop the spirit of stewardship.

Let us now travel in thought to the southern part of South America, to ARGENTINE, the "melting pot of South America". Here immigrants from various countries in Europe have sought a new life in a new world. The language of Argentina is Spanish. The church ministers not only to immigrants but also includes in its membership native Argentines.

While nominally Roman Catholic, the bulk of the population is anti-church, anti-clerical, and quite materialistic in outlook. One priest to every 9,000 people is evidence of the spiritual neglect of the people. Until about 100 years ago, a law to prevent Protestant preaching or teaching was rigidly enforced, for the Roman Catholic church exercised complete religious control.

The fiftieth anniversary of the church in Argentina was recognized in 1958. The real foundations for our work in Argentina was laid in 1923 with the dedication in Buenos Aires, of Redeemer Lutheran Church, a parsonage, and the Evangelical Institute which still flourishes with 500 pupils in all grades up to high school. They also have a Preparatory school (pre-seminary); Women's Bible Training School; Parochial schools and hostels. In 1955, the Lutheran Theological Seminary for all Latin America was established in Buenos Aires. The first class of six young men graduated in 1958.

Other activities of the church include a Home for the Aged, a project of the Argentine church itself. Daily Vacation Bible Schools have proved a valuable asset to the church. As these schools are conducted in December, the warm season in Argentina,

the whole program can be directed toward a Christmas celebration. The church camp project has been very far-reaching in its effects.

Now on to JAPAN, a mission field well known to our Synod. Here one of our own pastors, the Rev. S. O. Thorlakson, served many years as a missionary.

Japan's population reached ninety million in 1956, and is growing at the rate of one million a year.

Shintoism, Buddhism, and Christianity are the recognized religions in Japan.

One glance at Japan shows doors wide open for the proclamation of the Gospel. The church was organized in 1927, and now there are 66 congregations and 37 preaching places.

Modern methods of communication are a feature of the work in Japan. Since almost all people in Japan can read, the printed page becomes a much used avenue of approach for the Gospel message. Religious radio programs are very popular. Religious book stores attract throngs. The Bookmobile tours the countryside giving religious programs and lending books.

Laymen are taking a more active interest in the church. Self-support is growing. Lutheran churches and missions in Japan are discussing steps toward the realization of one Lutheran church.

On to HONKONG.

Chinese refugees, probably 2,000,000 or more, are jamming the city of Hongkong, where ten years ago only 800,000 were crowded. Our work in Hongkong was begun after the Communist regime drove the missionary work out of China.

The three important projects engaging the devoted support of all Lutherans in Hongkong are:—(1) The Theological Seminary; (2) The Bible Training Institute in which young men and women are prepared for service in the church; (3) The Lutheran Literature Society which writes and publishes religious literature.

The Lutheran World Federation conducts a large program of relief and rehabilitation in Hongkong.

And now on to our newest mission field—MALAYA.

In 1953, it was agreed that Lutheran work must be undertaken in Malaya. But, who would undertake it?

The United Lutheran Church in America was challenged with

the question of Malaya, and enthusiastically approved the venture at the ULCA Convention in Seattle. In the first year, Chinese teachers, evangelists, and a Chinese pastor were brought down from Hongkong. Then came missionaries from Germany, formerly in China, and, therefore, able to speak Chinese. The unique equipment is an international team, originating in Malaya, Hongkong, U.S.A., Germany and Norway. Young people in America are being attracted to this new missionary enterprise.

I would like to share with you portions of a letter from Pastor and Mrs. Thomas Graham, missionaries in Malaya, both members of Grace Lutheran Church, Lincoln, Nebraska, where I served as Parish Worker. Pastor Graham is a teacher at the Lutheran Bible Institute. They write as follows:—

"We are beginning to break the sound barrier and speak a little Chinese. This is no small task. But we have our reward. When Tom has preached a sermon and the hand-shaker's comment, "We understood every word!" And when we go into a shop to buy rice, and end up visiting for half an hour with towkay about our Lutheran Bible Institute and its work in Malaya. And when our Chinese co-workers elect to visit with us in Chinese, instead of resorting to English. We're in our second year of language now. This means we're learning characters, as well as speaking. Tom preaches occasionally, but his real efforts are still with study. He is teaching one course in the Bible Institute. Twice a week for an hour he goes to the school and explains the Lutheran Creeds and Confessions in Chinese to the nine students there. He says he spends 10% of his time preparing the content of the lecture, 30% on the organization, and 60% getting it into the language.

We have moved to one of the residences at the Bible Institute. Five or six years ago, this territory was covered with rubber trees. Today the population is something like 27,000 and growing. They call it a satellite town. It looks just like a new development in California. Row upon row of pastel-colored houses with red tile roofs and silver fences (to keep out straying cows). On the hills all around are the remaining rubber trees, and above the wide-screen Malayan sky.

Malaya is really like no place you could imagine. Tom commented that Malaya is a little bit of England, set down in Florida,

populated by Chinese. It's a confusion of tongues, with English sometimes foremost, and yet sometimes Malay. We learn Mandarin in order to work among Chinese, but our one dialect is good mostly for teaching. When we meet with other dialects, it's always back to the interpreter.

In spite of the problems, we are gradually finding our place. We know more now than we did a year ago. What we bring to Malaya will somehow be assimilated. The Christians in this country are mostly young people, and they will eventually grow up and assume responsibility. That is our purpose in establishing the Bible Institute this year."

This brief glance at Malaya shows five swift years of Christian work there. Baptized people number almost 200 with no congregations organized, but with 27 preaching places. Medical service in 9 clinics takes care of 1,000 patients in a week. Sunday schools and vacation Bible schools prosper. Best achievement of all is the Bible Training School opened in 1958 for workers recruited from among the people themselves. There are 21 missionaries and 15 other workers who form a strong co-operating team.

Now for a glance at INDIA!

India is a land of people packed into large cities, numerous towns and 700,000 villages. One-fifth of the people of the world are in India. With an area, one third that of the United States, India has a population of 380,000,000. Boasting a culture which reaches back into antiquity. India today is still only 20% literate.

The overwhelming proportion of India's people are Hindus. Others are Mohammedans, Christians, or member of other smaller religious groups. Among the masses, animism is the prevailing worship. This means that great numbers worship spirits which are their gods and goddesses. Fear is the leading motive of this worship. People try to satisfy the spirits so that they will not send disease and death upon the inhabitants. Hindus observe elaborate religious festivals and make pilgrimages to shrines and sacred rivers to win merit. Salvation depends upon storing up enough merit. There is no knowledge nor teaching of forgiveness.

The Andhra Evangelical Lutheran Church, organized in 1927, is the outgrowth of the Lutheran mission established in 1842 by Missionary C. F. Heyer. Today it is a church of one quarter million

baptized members and is well esablished under its own leadership. In March, 1958, an official ceremony signalized the transfer of several million dollars worth of property from our Board of Foreign Missions to the Andhra Evangelical Lutheran Church. The future of the church rests largely with the Indian leaders themselves.

The Christian church in India is significant! The Christian community makes an impression! Figures tell us that there are 8,000,000 Christians in India today. The task of evangelizing the masses is a mighty challenge to the faith, the powers, and the gifts of men and women.

For our work in Africa, we glance at LIBERIA. We have frequently heard about the missionary work in Liberia and are proud to have had a family from our own Synod serve there—the Konrad Polson family.

April 24-30, 1960, were red-letter days in Liberia, celebrating the centennial of the Lutheran mission in that land.

Liberia has an interesting history. It was colonized from America beginning in 1820. It is a democratic state. All citizens, including women, have the privilege of voting. The aboriginal people or the natives in the hinterland constitute the larger part of the population. The religion of the primitive people in the interior is the worship of spirits. Medicine men (witch doctors) exert great power and demand exorbitant fees from the people who come to them with their ills. A problem gradually being solved is the welding of the coastal people (who originally came from America and speak English) and the interior tribes (the aborigines) using many tongues. English is the official language and in time will be used by the whole population.

Language, literacy and literature is a highly appealing story from Liberia. First, there was the technical task of reducing two tribal languages to written form, then the developing of language lessons so that the missionaries could learn to speak it. After that came the teaching of the people to read, and the providing of good reading matter. "LITERACY IS EVANGELISM." People who read the Gospel in their own tongue declare in wonder, "NOW I KNOW THAT IT IS TRUE, THE BOOK SPEAKS TO ME IN MY OWN TONGUE. I AM READY TO BE A CHRISTIAN."

Beginning in the village schools, the educational system takes pupils through high school and college. At each mission center there is a mission school. The best pupils are sent on to higher grades until finally they attend the Lutheran Training Institute which takes them through high school. Graduates are providing some of the best prepared and some of the most fully dedicated leadership in the Liberian Church.

The history of the medical work in Liberia tells of an excellent contribution toward the relief of human suffering and toward the training of nurses.

Even in the still somewhat primitive interior of Liberia, modern products of technology have penetrated. Mission centers are equipped with radio receiving and sending sets by which all missionaries communicate with each other. The mission airplane has been in operation since 1953 and is used for rapid transport of people, mail, medicine and supplies. A highway system under construction is revolutionizing inland travel. The airplane, radio, and roads bring the jungle town of our church closer together.

The Evangelical Lutheran Church in Liberia organized in 1948, has been received into fellowship by the United Lutheran Church in America as an affiliated church and is a member of the Lutheran World Federation. The President of the church is one of its own national pastors. There are 38 congregations and 85 preaching places, ministered to by 64 missionaries, 3 Liberian pastors with 39 evangelistic workers. There are 16 schools with 1,238 boys and girls.

The above review of our mission fields reveals the great challenge facing the Church of Christ in all parts of the world. The church must evangelize. It is a matter of self-preservation. It is a matter of duty. The Supreme Commander has given the order: "Go therefore and make disciples of all nations." Dare we disobey Him? "Do you love Me? . . . Feed my lambs . . . Feed my sheep." (John 21:15). Do we allow the cobwebs of carelessness and indifference to encase our hearts? Perhaps you ask: What can I do about it? I can't go out as a missionary. Perhaps not, but you can nevertheless go and help by supporting missions with your interest, you prayers, and your treasure.

"Go therefore and make disciples of all nations."

Hélurúnir

Eftir LILJU GUTTORMSSON

Móðir mín heitin hefir ekki birzt mér í draumi, en hún birtist mér í hélunni á gluggarúðu heima einn hábjartan sólskinsdag nokkrum dögum eftir jarðarför hennar. Sólin lýsti snjóinn úti og hélurúnirnar á glugganum inni. Mér varð litið inn í borðstofuna og varð starsýnt á eina rúðuna, þar sem mér sýndist eitthvað vera skrifað í héluna. Ég gekk nær og skýrðist þá skriftin svo fyrir mér, að ég var í engum vafa um það, að þarna stóð nafn hinnar látnu fullum stöfum og var rithöndin svipuð hennar eigin. Engin önnur mörk sáust, nafnið var því skrifað á hreint hélublað. En hvernig gat staðið á nafninu þarna, þar sem ekkert skeyti var sjáanlegt?

Daginn eftir birtist skeyti á sömu gluggarúðunni, en það var innifalið í uppdrætti í þetta sinn. Það var uppdráttur af hjarta á fínlegum hélugrunni, sem minnti mig á „Valentine"-kort. Hjartað var samt eðlilegt í lögun og á því miðju stóð tölustafurinn 7 í þykku héluletri.

Þetta skeyti, eins og nafnið, sem birtist á undan því, var svo skýrt, að ekki var um hugmyndasmíði að ræða. Ekki þurfti á ímyndarafli að halda til þess að lesa skriftina né til þess að sjá hvað það var, sem dregið var í héluna. En annað mál er það að þýða skeytið — ímyndunin bendir á fleiri en eina þýðingu. Það er fyrir mér eins og Guðfinnu Þorsteinsdóttur í kvæðinu hennar, „Hélublóm", þar sem hún kemst svona að orði:

„Menn fullyrða að spádóma frostblómin geymi,
sem fær ekki hugur minn ráðið."

En hvað sem spádómum eða öðrum djúpum hugleiðingum líður, þá hallast ég að þeirri einföldu þýðingu á skeytinu, að það túlki hjartans hamingjuóskir hinnar látnu til þeirra, sem hún unni. Tölustafurinn 7 var happatala að hennar áliti og túlkar því eflaust hamingjuóskir hennar. Hjartað var heilt og fallegt í lögun og táknar það, að óskirnar voru gerðar af heilu hjarta. — Hjartað sem brast var nú orðið heilt.

Jóhanna Guðfinna Guttormsson

Fædd 15. janúar 1885 — Dáin 5. nóvember 1959



Það er ekki ætlun mín að skrifa hér ævisögu þessarar góðu konu, þar sem hún hefir verið skráð rétt nýlega í hinu íslenzka vikublaði. Línur þessar eru skrifaðar til að þakka vináttu og samvinnu kærrar félagssystur.

Jóhanna var ein af hinum kyrrlátu konum, sem starfaði í kyrrþey og lét mikið gott af sér leiða. Heimili Jósefs og Jóhönnu Guttormsson var auðugt af gestrisni og góðvild. Voru hjónin og börn þeirra þrjú — Stefán, Lilja og Baldur, samhent í öllu, sem til góðs leiddi; söngelsk, bókhneigð og vönduð í allri framkomu. Naut fjölskyldan hlýhuga og virðingar allra, sem kynntust henni.

Þegar Jóhanna flutti ásamt syni sínum Stefáni frá snotra heimilinu, sem stóð í fallega rjóðrinu á Brekku, norðanvert við Geysir-brautina, mun mörgum hafa fundizt, að byggðin hefði mikils misst. Þegar fólk safnaðist saman til að kveðja hana hinztu kveðju í kirkjunni hennar á Geysir 9. nóv. síðastliðinn, rifjuðust upp margar dýrmætar endurminningar. Þar sameinuðust vinir og ástvinir í þökk og bæn.

Alla sína ævi átti hún heima í Nýja Íslandi, þar var hún lögð til hvíldar við hlið manns síns og sonar í hinum friðsæla grafreit Geysir-safnaðar.

„Farðu vel, Guð fylgi þér
fram á mikla veginn.“

I. J.O.

Vigdís Bergman

Born March 25, 1887 — Died June 24, 1959



Vigdis Bergman was born in Winnipeg 1887 and was called Home June 24, 1959. She was the daughter of Gunnlaugur Hinriksson who died in 1890 and Asdis Hinriksson, Matron at Betel for eighteen years, who passed on in December, 1953.

In 1916 Vigdis married Sigfus Bergman and they made their home at Willow Creek, three miles south of Gimli, where she died after a lengthy illness. She is survived by a sorrowing husband and their adopted daughter Violet, Mrs. Palmi Einarson, also a brother Jakob G. Henrickson of Edmonton, Alberta.

Vigdis was loved by all because of her warm and generous hospitality. Her home was an open door to all who entered and her gentle and loving manner endeared her to a host of friends. She was indeed a devoted wife, a loving mother and a sincere friend.

The funeral was held at their home and at the Lutheran Church at Gimli, officiated by Dr. V. J. Eylands, assisted by Rev. W. Bergman. She was laid to rest in Husavik Cemetery.

"Sleep on beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast,
We loved thee well but Jesus loved thee best,
Good night."

Lovingly remembered,

Þjóðbjörg Henrickson

Vilborg Frederickson

1868 — 1960



„Sofðu vært hinn síðasta blund,
unz hinn dýri dagur ljómar.“

Mrs. Vilborg Frederickson var fædd 22. ágúst 1868 á Stóra-Bakka í Hróarstungu í Norður-Múlasýslu á Íslandi. Foreldrar hennar voru Vigfús Jónsson og Hildur Halldórsdóttir. Aðeins fimm ára missti hún föður sinn. Árið 1876 fluttist hún til Ameríku með móður sinni og yngri systur, Jónínu (Mrs. W. J. Waugh), og fóru þær beint til Gimli, Man. Nokkrum árum seinna fóru þær mæðgurnar til Argyle, er Hildur giftist Helga Thorsteinssyni, og var heimili þeirra skammt suður af Lundarkirkju.

Hinn 12. desember 1886 giftist Vilborg Olgeir Frederickson og stofnuðu þau heimili á bújörð Olgeirs, fjórar mílur suður af Glenboro, Man. og þar bjuggu þau í 33 ár í hamingjusömu hjónabandi og eignuðust ellefu börn. Tvö dóu ung. Olgeir dó í júní 1938, og eftir það átti Vilborg heima í Winnipeg, og þar dó hún 30. marz síðastliðinn á heimili sonar síns og tengdadóttur, Mr. og Mrs. Marino Frederickson.

Vilborg Frederickson var stórmerk kona, vel greind og vinsæl mjög. Hún stjórnaði sínu stóra heimili með myndarskap og ól börn sín upp í Guðsótta og góðum siðum, enda hafa þau öll reynzt vel og orðið leiðandi fólk hvert í sínu byggðarlagi. Hún var sérstaklega nákvæm við þá, sem sjúkir voru, og vildi öllum gott gjöra og hjálpa, sem áttu bágt. Hún mundi vel erfiðleika frum-

býlisáranna, bóluveikina, sem geisaði á Gimli, sléttuelda í Argyle og uppskerubrest ár eftir ár. En hún var bjartsýn og glaðlynd og lifði það að sjá ávöxt verka sinna og að eignast gott heimili og njóta lífsþæginda nútímans.

Hún var ein af stofendum Frelsissafnaðar, Grund, í Argyle, og ein í hópi þeirra kvenna, er stofnuðu kvenfélag þess safnaðar. Hún starfaði af trúmennsku og dugnaði í kirkjunni að Grund og í kvenfélginu á meðan hún átti heima í Argyle og mun vera ein sú síðasta úr þeim fyrsta hópi til að að kveðja þennan heim. Í Winnipeg tilheyrði hún Fyrsta lúterska söfnuði og eldra kvenfélagi þess safnaðar.

Vinir hennar og samferðamenn þakka henni langt og vel unnið dagsverk. Börnin hennar og barnabörnin þakka henni með viðkvæmum hjörtum alla hennar umhyggju og ást. Þau eru sem hér segir: Svava, Mrs. I. E. Thorsteinson, Winnipeg; Þórhildur, Mrs. B. S. Johnson, Glenboro; Olga, Mrs. O. S. Arason, Glenboro; Albert, Seattle, Wash., U.S.A.; Ármann, Winnipeg; Aurora, Mrs. A. S. Arason, Glenboro; Thomas, Saskatoon, Sask.; Marino, Winnipeg; Ruby, Mrs. S. Jones, Kitchener, Ont.. Dáin í æsku: Ruby og Otto Valdimar. Einnig lifa ömmu sína 21 barnabarn og 53 barnabarnabörn.

Jarðarförin fór fram í Lút. kirkjunni í Glenboro, Man. Séra Donald Oleson flutti síðustu kveðjuna. Hún var lögð til hvíldar við hlið eiginmanns síns í Grundargrafreitinn.

„Þótt vér hljótum hér að kveðja
hjartans vini kærstu þrátt,
indæl von sú oss má gleðja
aftur heilsum vér þeim brátt."

Guðlaug Jóhannesson

Helga Bardal Johnston

April 1st, 1886 — Feb. 10th, 1960



Helga was born in Iceland, the daughter of Halldór Sigurgeirsson Bardal and his wife Rannveig Marin Hinriksdóttir.

The family consisting of father, mother and two small daughters, Vigdis 3 years old and Helga 1 year, came to Winnipeg from Iceland in 1887.

In 1894, the mother died after a lengthy illness, leaving her husband with the care of the daughters now 10 and 8 years of age. This made the relationship between the father and his daughters very tender and close.

Helga taught schools in Manitoba for some time in Argyle, Vestfold, and Arborg. Her teaching career was somewhat interrupted by her sisters long illness and death at an early age.

On July 10th, 1912 Helga was married to Paul Johnston and with him aquired a stepson, Halldor Paul, her sister's only living child, whom Helga loved very dearly.

Helga and Paul had four children, all surviving their mother: Elin, Mrs. Godber, a graduate nurse living in British Columbia; Ernest, a clergyman serving in the United Church of Canada and resident in Winnipeg; Grace, Mrs. Robt. Pollock, living in St. James, Manitoba; Betty, Mrs. Jack Perlmutter, living in Winnipeg.

Nineteen grandchildren also survive.

Helga's father married a second time and had a large family. These brothers and sisters of Helga are all living: Kári, Sigurgeir,

Halldór, Ásgeir, Victor, Jón, Baldur, Friðrik, Rannveig, Ruth and Sesselja.

For several years while her children were young, Helga was in poor health and after the death of her husband in 1929, was the sole support of the family. In faith and courage she weathered those difficult years.

Helga was a lifelong member of The First Lutheran Church in Winnipeg and to the end an active member in the Senior Ladies Aid of that Church giving to them as she did to her friends a steadfast loyalty.

T.

What I kept I have lost; what I gave away I have.

—Dying words of Cræsus, the rich king.

You may not be able to leave your children a great inheritance, but day by day you may be weaving coats for them which they will wear through all eternity.

T. L. CUYLER

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.

SIR HUMPHREY DAVY

Frú Stefanía Sigurðsson

1877 — 1959



„Þá eik í stormi hrynur háa
því hamrabeltin skýra frá.
En þegar fjólan fellur bláa
það fallið enginn heyra má.
En ilmur horfinn innir fyrst,
hvers urta-byggðin hefur misst.“

Þetta ljóð kemur mér í hug, er ég hugsa um hjónin séra Jónas og frú Stefaníu Sigurðsson. — Hann, sem var viðurkenndur ræðusnillingur og skáld, lézt mitt í önnum dagsins, sextíu og átta ára að aldri. Um hana hefir verið hljótt í mörg ár þar sem hún hvíldist, eftir mikið og fagurt ævistarf, í skjóli dóttur og tengdasonar, Elínar og Hannesar Kjartanssonar í New York. Þar lézt hún 19. september 1959, áttatíu og tveggja ára að aldri. Hún var lögð til hvíldar í grafreit Selkirk safnaðar við hlið manns síns.

Frú Stefanía starfaði af alúð, með hógværð og festu með manni sínum á starfssviðum þeirra í Seattle, Churchbridge og Selkirk. Hún gerði heimili þeirra indælt og aðlaðandi. Hún var góð og skilningsrík móðir og ástrík eiginkona.

Allir, sem kynntust henni, minnast hennar með þakklæti og virðingu. Börn hennar þrjú, sem lifa móður sína, Theodór, Guðrún Elín og Jón munu ávallt blessa minningu hennar og þakka Guði fyrir hana.

Einhverju sinni lofaði frú Stefanía mér að heyra afmælisvísu, sem maður hennar sendi henni, sem ég lýk þessum fáu minningarorðum með:

Sorgin yrði sælugjöf,
sjálfur dauðinn gaman,
ef við byggjum eina gröf
og eilífðina saman.

I. J. O.

Sigríður Ólafsson

1871—1959

Sigríður Ólafsson var fædd í Snæfellsnessýslu á Íslandi þann 15 .nóvember 1871. Til þessa lands kom hún árið 1899 með manni sínum, Gunnlaugi Ólafsson. Námu þau land meðfram Íslendingafljótinu, þar sem síðar byggðist þorpið Árborg. Var hún því ein af frumbýliskonum Árdalsbyggðar. Tók hún strax virkan þátt í byggðarmálum. Gjörðist hún meðlimur Árdalssafnaðar og kvenfélagsins; einnig vann hún að því að stofnað var lestrarfélagið Fróðleikshvöt og var lengi bókavörður þess. Sérstaklega var henni annt um að veita hjálp þeim, sem veikir voru, bæði mönnum og skepnum. Flestar ferðir sínar í þeim erindum fór hún fótgangandi og endurgjaldslaust.

Mann sinn, Gunnlaug, missti hún árið 1921 af slysförum. Einkasonur þeirra var Þórður. Hún hafði gjört sér háar framtíðarvonir um „Dodda" (eins og hann var oftast nefndur), en hann var maður ekki hraustur að heilsu og dó á bezta aldri frá konu og tveimur kornungum börnum.

Sigríður var dul að skapi og faldi tilfinningar sínar fyrir fjöldanum. Fáir nema þeir sem þekktu hana bezt vissu hve sárt hún saknaði þeirra feðganna.

Einn fósturson tóku þau hjónin að sér, ársgamlan, Maurice Johnson að nafni. Ólst hann upp hjá Sigríði til fullorðinsára.

Sigríður var kona fríð, smá að vexti og kvik í öllum hreyfingum og var henni sérstaklega létt um gang. En leið hennar lá ekki alltaf eftir alfaravegi. Veldur það oft misskilningi af samtíðinni. Hún var kjarkmikil kona, en viðkvæm og nærgætin við þá, sem áttu bágt. Hún hafði sterka sjálfstæðiskennd og vildi bjargast áfram af eigin kröftum eins lengi og hún gat. Síðustu árin átti hún athvarf hjá Sigurði Brandson, bróður sínum og konu hans, Jódísi, sem hjúkraði henni með sérstakri alúð til hins síðasta. Hún dó á þeirra heimili þann 4. september 1959.

Hana lifa einn bróðir, Sigurður, og tvær systur, Karitas Hanson í Humboldt, Sask., og María á Íslandi; tvö barnabörn og fimm barna-barnabörn; og uppeldissonurinn Maurice.

Þeim, sem hafa lifað langan dag og strangan, er hvíldin kær. — „Far þú í friði. — Friður Guðs þig blessi." E. V.

Valgerður Johnson

1881 — 1959



As we think of Valgerdur Johnson we see her as a young girl in Iceland carefree and handsome. She married at the age of eighteen years and two years later she is a widow. The ocean, that so mercilessly has taken many of Iceland's worthy sons, took her young husband.—We see her two years later courageously start off for the land of promise, America, with her two children in infancy accompanied by her mother and mother-in-law. The future in Iceland looked bleak and she had the stamina required to face the unknown.

She proved herself strong enough for that venture and in caring for her loved ones, until she again married eight years later Eiríkur Johnson who survives her. She is also survived by a son Kjerulf and a daughter Lily of the first marriage and two daughters, Laura and Josephine of the second marriage.—The Johnson's home in Selkirk was rich in generosity and joy. Valgerdur was a loving wife and mother.

I knew her during the last eighteen years of her life, still courageous, radiating goodwill and joy to all. A loyal member of the Lutheran Church and the Ladies Aid. She will always be affectionately remembered by her many friends and loved ones. She died Dec. 9th, 1959.

I. J. O.

Palina Margret Johnson



Palina Margret Johnson passed away on October 23, 1959, at the age of 76 years at Betel, Gimli, Manitoba. She was born at Holum, Fljotum, Iceland, on June 14, 1883. Her parents were Haflidi Eriksson, from Bjarnargili, Fljotum, and Sigurbjorg Gudmundsdottir. She was the youngest of five children.

In 1914 she came to Canada, and on October 3, 1914, was united in marriage to David Johnson, of Selkirk, Manitoba, where they made their home. Her husband died on April 12, 1926, at the age of 49 years. Three children were born to this union:—Helgi August, who died at the age of six weeks; Laufey, who survives her husband, the late Rev. Carl J. Olson; and Helgi, residing at Selkirk, Manitoba.

Following the death of her husband she continued to reside in Selkirk, and was active in various phases of the church work. In 1943, she moved to Winnipeg, and became a member of the The First Lutheran Church. She was active in the work there. The church always had an important place in her life.

A Farewell Service (Húskveðja) was held at Betel, with The Rev. Kolbeinn Simundson in charge.

The Funeral Service was conducted Monday, October 26th, at the Selkirk Lutheran Church, by Dr. Edward Day; The Rev. Eric Sigmar, President of the Icelandic Synod, and Dr. V. J. Eylands, Pastor of The First Lutheran Church, Winnipeg.

—oOo—

As a daughter, I am grateful to God for giving me a devoted, self-sacrificing, loving, and God-fearing Mother. I thank God for

Mother's communion with Him; how at her knee I learned to pray—from her lips I heard the old, old story of Jesus and His love; how she led me to the House of God and by her example and loyalty helped me to realize the importance of the Church in my life; how through her reliance upon God, I learned that one need not face life alone, but to do so in His strength in times of joy and sorrow; how in sickness to depend upon the Great Physician; and then how in death, with prayer on her lips, to simply put your hand into His to be led through the Valley into mansions of glory. Yes, God came to me first in my Mother. He put His love, tenderness, purity, grace and sweetness into Mother and she revealed it to me. As I grew older, I began to know God in other ways, learning to trust Him and to lean upon Him. Now Mother is gone to be with Him, but God remains, and the memory of what my Mother was to me in infancy, God is to me now.

Blessed be her memory!

Sister LAUFEY OLSON

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

WHITTIER

Guðrún Borgfjörð

1868—1959



„Silfur hærur, ljósir lokkar
liðast yfir ennið bjarta.
En í brjósti berst og titrar
blítt og göfugt móður hjarta.“

Óafvitandi kemur þessi vísa í huga minn í hvert skipti sem ég hugsa um Guðrúnu sálugu. Hún var búin að vera svo lengi veik, en gat þó alltaf verið glöð. Guð blessi minningu hennar.

Guðrún Borgfjörð var fædd 26. júní 1868, en kom til Ameríku 1888 og til Arborg 1889, þá gift Jóni Borgfjörð og settist að á „Hvanneyri“ og þar voru öll börn þeirra fædd: Magnússína Jonason, Valdimar, Eggert, Sigríður Kristjanson, Finna Olson, Árni, Lára, Mangi og Eddi.

Guðrún sáluga var sérstaklega góð móðir. Fáir vita hve erfitt er að ala upp stóran hóp af börnum, þar sem öll þægindi vantar, eins og er fyrir öllum, sem setjast að sem frumbyggjar. Þar sem engir vegir eru, enginn skóli, engin kirkja og enginn læknir. Allt þetta bar Guðrún með trausti og trú á Guð.

Hún tilheyrði Ardal söfnuði og kvenfélagi þess safnaðar og var heiðurmeðlimur þess til dauðadags. Sömuleiðis Bændafélagi byggðarinnar og var ávallt til með að hjálpa á alla vegu.

Hún unni fegurð og var ævinlega skemmtilegt að koma til hennar. Gestrisni var hennar unun. Voru allir vinir velkomnir á hennar heimili.

Nokkur síðustu árin var hún veik, en sinnti þó starfi sínu ótrúlega vel. Valdimar og Mangi voru hjá henni og hlynntu að henni ákaflega vel.

Í haust var hún flutt á spítala í Winnipeg og dó þar 8. desember 1959.

Jarðarför hennar fór fram í Ardals kirkjunni undir umsjón séra O. J. Larsen að viðstöddum mörgum vinum.

Blessuð sé minning hennar.

Allir eldast, þreytast,
allra dauðinn bíður.
Allir eitthvað breytast,
er á daginn líður.

ANDREA JOHNSON

President's Report

INGIBJORG BJARNASON GOODRIDGE

Greetings and a sincere welcome to the delegates and executive members gathered here at the thirty-sixth convention of the Lutheran Women's League. We wish to thank the Ladies Aid Bjork, for its invitation extended to us to convene here at Lundar. We also wish to thank the ladies for opening their homes to us, and in general for making us so welcome. We know, from former experiences, just how gracious and kindly is the hospitality of the women of this church and community. Personally it affords me great pleasure to be here in the town where I spent five happy years at the beginning of my teaching career.

To Rev. Jon Bjarman we also say thank you for his part in the opening of this convention. It was very kind of him to come to the session this morning and administer The Lord's Supper to us. We wish him very success in his work here in Lundar and ask God's blessing on him and his family.

May I take this opportunity to thank the Lutheran Women's League for granting me leave of absence from my office last year. The year I spent in Iceland teaching, was an interesting and educational one, and I am grateful for having had the privilege of living there even so short a time. The activities of women's groups there are somewhat different from those of the women in Canada, but needless to say, just as enthusiastic. The Women's Club in Kopavogur, a suburb of Reykjavik, invited me to address them on the activities of our Women's organizations here in Winnipeg. This Club is not connected with any church or political group, but is a cultural and civic organization. These women were a very attentive and interested audience.

I also wish to thank our friend Flora Benson for taking over the Presidency during my absence. She acquitted herself with her usual competence and dependability, and as may be expected, did an excellent job. Thank you very much. We are sincerely sorry that she is absent from this convention, but we know she is enjoying her holiday at the Coast.

Many of our honored and faithful members are not with us this year, and we miss them, but we thank them for "allt gott og gamalt" and hope we may look forward to having them with us at the new convention.

We welcome all the delegates and friends who are with us and we hope that each of you will find our deliberations interesting and worthwhile and that you will be glad you came. The fellowship we enjoy at our conventions has been one of the highlights, always. We renew acquaintances, cement friendships, make new contacts, get new ideas, share our ideas and generally enjoy the benefits of Christian Fellowship. We pray that the spirit of Christ will pervade all our gatherings and guide all our deliberations.

We are still at cross roads, as we Icelandic Canadians have always been, as regards both language and methods of serving our Lord. May we in all our decisions be acceptable in His sight.

Our convention time this year is a half day shorter than usual and this may necessitate a short session Sunday morning before Service. However, we will meet that eventuality when it comes. We will deal with our reports and deliberate on them to the best of our ability.

Our Camp—our main project, needs our support and advertising. We have an excellent teaching staff and a number of interested young ministers helping us with our program. Our prime effort must be to bring as many children as possible to camp to enable them to enjoy the benefits. Leading children to a Christian way of life is one of the greatest needs of our times. There are so many extraneous and un-Christian influences at work in the world today. Let us all promote Sunrise Camp.

Our magazine, Ardis, also need our support. We must do all we can to promote sales and to get it into the hand of every member of the L.W.L. Even though it is bi-lingual, it offers a considerable amount of reading matter in both languages.

May we all pledge ourselves to work, each one to the best of her ability and in her own way, to further the work of our Lord here on earth and to support His Church.

God bless our hostesses, our members present and absent, sick or well and give us a useful convention.

Secretary's Report

By Valdine Scrymgeour
May 27th, 28th and 29th, 1960

FRIDAY, MAY 27th

At 7.30 p.m. the Credential Committee received the credentials from the delegates present.

PROGRAM
8.30 p.m.
O Canada

Mrs. Ingibjorg Bjarnason Goodridge, President, Chairman.

Mrs. Byron, President of the Bjork Ladies Aid gave an address of welcome with Miss Mattie Halldorson of Winnipeg responding to same.

Lundar High School Choir .... Dorothy Danielson at the organ
Paulson quartet .... Guitar accompaniment
Sister Laufey Olson .... "Missions" and a film on a "Liberian Boy"
Einarson-Bergthorson quartet

Collection—$34.17
Refreshments

SATURDAY, MAY 28th

9.00 a.m.—*Devotional and Communion* .... Pastor Jon Bjarman
9.45 a.m.—*Official opening of convention*—business session until 12.00 noon, and 2.00 to 5.45 p.m.
3.00-4.00 p.m. *Handicraft display and refreshments.*

PROGRAM
8.00 p.m.

Mrs. Stjana Crow, Third Vice-President, Chairman.
Hymn .... "Hve gott og fagurt og indælt er"
Solo .... Sandra Breckman

Solo .... Cheryl Backman
Paper on Bjork Ladies Aid's Fiftieth Year .... Mattie Halldorson
Vocal Duet .... Lloyd Lindal and Chris Vigfusson
Selections .... Lundar Lutheran Church Choir
Slides taken in Iceland .... Mrs. Ingibjorg Bjarnason Goodridge

Collection—$44.36
Refreshments

SUNDAY, MAY 29th

9.00 to 10.30 a.m.—Business session and election of officers
11.00 a.m.—Divine service led by Pastor Jon Bjarman

Sunday School Choir in attendance led by Miss Dorothy Danielson

Dinner 12.30 p.m.
CONVENTION CLOSED

Convention Business in Brief

Total number of organizations 23. There were 28 delegates representing 14 of the organizations.

Finance—Treasurer's report shows balance as of June 3, 1959, $296.01, receipts to May 26, 1960, $276.85, disbursements $229.92, leaving a bank balance May 26 1960, of $342.94.

The Agenda

Sunrise Lutheran Camp—General Fund, receipts $791.75, Bank Balance May 31st, 1959, $3,142.74, Disbursements $2,206.97, Bank Balance May 15th, 1960, $1,727.52.

Children's Trust Fund—Receipts, including interest, $191.54. Bank Balance May 31st, 1959, $507.57. Disbursements, $249.82. Bank Balance May 15th, 1960, $449.29.

Memorial Fund—Bank Balance May 31st, 1959, $162.81. Receipts $137.94. Disbursements .25. Bank Balance May 15th, 1960, $293.50.

Sunrise Camp Operational Fund—Bank Balance May 31st, 1959, $1,181.76. Receipts $2,649.10. Disbursements, $3,084.56. Bank Balance May 14, 1960, $746.30.

The Camp Committee reported a successful season in 1959, although there was a slight loss due to operation costs being higher than the receipts.

Library Committee requested games and books for the younger members of the campers.

Temperance—This report was read by Mrs. Bena Freeman in absence of Mrs. Bardal. A donation of $25.00 was made to the M.T.A. fund.

Ardis—Total receipts $843.50. Disbursements $1,023.37. Excess of disbursements over receipts $179.87. Balance carried forward from last year, $1,097.51. Bank Balance May 25th, 1960, $917.64.

Sunday School—This committee was dispensed with as the Parish Education Board of the Synod has taken over all Sunday School activities.

Handicraft will be carried on with the League co-operating with Mr. Gissur Eliasson.

A moment's silence was observed in honor of the following members of the various ladies aids who had passed away since the last convention:—Mrs. Ragnheidur Magnusson, Framsokn Ladies Aid, Gimli; Mrs. Gudrun Eyolfson, Bjork Ladies Aid, Lundar; Mrs. Thordis Eyolfson, Mrs. Helga Johnston, Senior Ladies Aid, Winnipeg; Mrs. Emma Magnusson, Mrs. Stefania Sigurdson, Mrs. Margaret Johnson, Mrs. Valgerdur Johnson, Senior Ladies Aid, Selkrik; Mrs. Gudrun Borgford, Mrs. Sigridur Olafson, Ardal Ladies Aid, Arborg.

Election of Officers—Mrs. Olavia Finnbogason presided during the election of officers.

Honorary Life Member .... Mrs. Ingun Bardal Marteinsson

Honorary Members—Mrs. Elin Fafnis; Mrs. Margaret Sigmar; Mrs. Helga Bjarnason; Mrs. Sigrun Thorgrimson; Mrs. V. J. Eylands; Mrs. Ranveig Guttormsson; Mrs. Svava Sigmar; Mrs. O. D. Olson; Mrs. J. Larson; Mrs.W. Bergman; Mrs. J. Bjarman; Mrs. R. Magnusson; Mrs. I. Indridason; Mrs. H. Gudmundson.

Past President .... Mrs. Elizabeth Bjarnarson, Langruth., Man.

President .... Mrs. Ingibjorg Bjarnason Goodridge, Winnipeg

First Vice-President .... Mrs. Flora Benson, Winnipeg

Second Vice-President .... Mrs. Dora Johnson, Selkirk

Third Vice-President .... Miss Mattie Halldorson, Winnipeg

Recording Secretary .... Mrs. Valdine Scrymgeour, St. James

Corresponding Secretary .... Mrs. Beryl Goodman, St. James

Treasurer .... Mrs. Bena Freeman, Winnipeg

Asst. Treasurer .... Mrs. Stjana Crow, Winnipeg

Executive—Mrs. Margaret Bardal, Winnipeg; Mrs. Margaret Stephensen, Winnipeg; Mrs. Kristrun Sigurdson, Riverton; Mrs. Dora Breckman, Lundar; Mrs. Asta Erickson, Selkirk; Mrs. Margaret Scribner, Gimli; Mrs. Helga Guttormson, Winnipeg; Mrs. Halldora Bjarnason, Winnipeg; Mrs. Fjola Gray, Winnipeg; Mrs. Bertha Hallson, Winnipeg.

Ardis—Editors—Mrs. Ingibjorg Olafson, Winnipeg; Mrs. Ingibjorg Bjarnason Goodridge, Winnipeg.

Treasurer and Manager—Miss Inga Benjaminson, Winnipeg.

Asst. Treasurer—Mrs. Inga Gillies, Winnipeg.

Committee—Miss S. Eydal, Mrs. Fjola Gray, Winnipeg.

Library—Mrs. Dora Johnson, Mrs. Irene Keene, Selkirk; Mrs. Veiga Thorsteinson, Husavik.

Manitoba Temperance League—Mrs. Margaret Bardal, Winnipeg; Mrs. Elizabeth Bjarnarson, Langurth.

Handicraft—Mrs. E. W. Perry, Miss Gudrun Stefanson, Wpg.

Sunrise Camp Board—Mr. S. O. Bjerring, Winnipeg, Life Member of the Board of Directors—and Immediate Past President. —Elected for 1 year: Mr. Gissur Eliasson, Mrs. Bertha Henrickson, Mrs. Ingibjorg Olafson, Winnipeg; Pastor Eric Sigmar, St. James; Mrs. Elizabeth Bjarnarson, Langruth; Mr. Harold Johnson, Selkirk;

Mrs. Lara Nordman, Cypress River; Dr. F. E. Scribner, Gimli; Mrs. Anna Austman, Mrs. Helga Johnson, Arborg; Mrs. Octavia Johnson, Lundar; Mrs. Gudlaug Arason, Husavik.—Elected for 2 year: Mrs. Anna Magnusson, Mr. C. Scrymgeour, St. James; Dr. Eyolfur Johnson, Mr. Harold Henrickson, Selkirk; Mrs. G. Thorarinson, Riverton; Mrs. Joe Gudmundson, Arborg; Mrs. Mattie Sigfusson, Lundar; Mrs. Louise Gislason, Morden.

House Committee—Mrs. Rosa Johannson, Miss Anna Stefanson, Mrs. Svana Beck, Mrs. Toby Johnson, Mrs. Villa Turner, Winnipeg; Mrs. O. Thorsteinson, Husavik.

Archivist—Mrs. Valdine Scrymgeour, St. James.

Representatives to Synodical Convention, Glenboro—Mrs. Rosa Johannson, Mrs. Inga Burgess, Winnipeg.

Secretary's Address:

Mrs. Valdine Scrymgeour,
406 Moorgate St.,
St. James, Winnipeg 12, Man.

Treasurer's Address:

Mrs. Bena Freeman,
697 Strathcona St.,
Winnipeg 10, Man.

Kvenfélagið Baldurbrá Immanuel safn.
BALDUR, MAN.
Fundir fyrsta miðvikudag í hverjum mánuði.
Minningarsjóður Kristjáns Jónssonar til líknarstarfs.
Forseti .... Mrs. B. Magnússon
Vara-forseti .... Sína Anderson
Skrifari .... Mrs. Árni Björnson
Féhirðir .... Anna S. Johnson

Kvenfélag Fríkirkju-safnaðar
BRÚ, MANITOBA
Fundir fyrsta fimtudag í hverjum mánuði.
Blómveigasjóður til líknarstarfs.
Forseti .... Emma Hallgrimson
Skrifari .... Mrs. Rebe Anderson
Féhirir .... Mrs. John Nordman

Kvenfélagið Freyja
GEYSIR, MAN.
Fundir fyrsta fimtudag í hverjum mánuði frá Apríl til November.
Forseti .... Blanche Bjarnason
Skrifari .... Sólrún Eyólfson
Féhirðir .... Hrund Skúlason

Kvenfélagið "Björk"
LUNDAR MANITOBA
Fundir fyrsta föstudag í hverjum mánuði.
Blómveigasjóður Thordar Backman til líknarstrafs.
Forseti .... Anna Byron
Skrifari .... Mattie Sigfússon
Féhirðir .... Björg Howardson

Kvenfélag Selkirksafnaðar
SELKIRK, MAN.
Fundir haldnir annan hvorn miðvikudag kl. 2.30 e. h.
Forseti .... Mrs. E. Vigfússon
Skrifari .... Margaret Brydges
Féhirðir .... Clara Hinrikson

Kvenfélag Glenboro-safnaðar
GLENBORO, MAN.
Fundir fyrsta fimtudag í hverjum mánuði.
Forseti .... Leola Hallson
V.-forseti .... Edith Presunka
Skrifari .... Emily Oleson
V.-skrifari .... Doreen Bjornson
Féhirðir .... Nelda Johnson
V.-féhirðir .... Bernice Young

Womens of Calvary Lutheran Church
SEATTLE, WASH., U.S.A.
Meetings 2nd Wed. of each month.
Forseti .... Kristbj. Sturlaugson
V.-forseti .... Steina Johnson
Skrifari .... Emily Kristjanson
Féhirðir .... Ethel Vatnsdal
Eve. C—Mrs. Dorothy Rempher
Day C—Mrs. Norma Neilsen

Kvenfélagið Fjólan
MORDEN, MAN.
•
Embættiskonur:
Forseti .... Sigrid Hildebrand
Skrifari .... Guðrún Thomasson
Féhirðir .... Ólavía Gillis

Kvenfélag Herðubreiðar-safnaðar
Langruth, Man.
Fundir fyrsta miðvikudag í hverjum mánuði.

Forseti........Mrs. E. Johnson
Skrifari........Mrs. J. Marteinson
Féhirðir........Mrs. O. Oddson

Kvenfélag Frelsissafnaðar
að GRUND Í ARGYLE
Fundur haldinn fyrsta þriðjudag í hverjum mánuði.

Forseti........Mrs. R. Rawlings
Skrifrai........Mrs. S. Arason
Féhirðir........Mrs. C. Helgason

Kvenfélagið Stjarnan
ARNES, MAN.
Fundir Fyrsta miðvikudag í hverjum mánuði.

Forseti....Mrs. Magnús Einarson
Skrifari....Mrs. Jóa Thorkelson
Féhirðir Mrs. Leifi Hallgirmson

Kvenfélag Árdalssafnaðar
ARBORG, MANITOBA
Fundir fyrsta fimtudag í hverjum mánuði.

Forseti........Mrs. S. A. Sigurdson
V.-forseti........Mrs. Th. Johannson
Skrifari........Mrs. J. Vigfússon
Féhirðir........Mrs. J. B. Johannson

Kvenfélag Bræðrasafnaðar
RIVERTON, MAN.
Fundir þriðja fimtudag.
Heiðursmeðlimir:
Mrs. Helga Thorarinson
Mrs. Soffía Johannson.
Heiðursforseti Mrs. H. Hallson
Forseti Mrs. Th. Thorarinson
Skrifari........Mrs. O. Anderson
Féhirðir........Mrs. R. Benedictson

Kvenfélagið "Sigurvon"
Husavick, Manitoba
•
Forseti........Mrs. Laura Holm
Vara-forseti
Mrs. Thura Thorsteinson
Skrifari Mrs. Evelyn Sigurdson
V.-skrifari........Mrs. Della Holm
Féhirðir........Mrs. Steina Martin

Kvenfélagið Ísafold
VIDIR, MANITOBA
Fundir fyrsta miðvikudag í hverjum mánuði.

Forseti........Mrs. Thrúða Floyd
Skrifari........Mrs. Gladys Olson
Féhirðir........Binna Jóhannesson

Kvenfélagið "Undína"
HECLA, MAN.
Fundir einu sinni í mánuði.

Forseti........Sesselja Sigurgeirson
Skrifari........Mrs. Helga Johnson
Vara-skrifari
Mrs. Ingibjörg Sigurgeirson
Féhirðir........Lovísa Bell
V.-féhirðir........Kristjana Jones

Kvenfélagið "Framsókn"

GIMLI, MANITOBA

Fundir fyrsta fimtudag hvers mánaðar.

Forseti.......... Mrs. G. Magnússon
V.-forseti.... Mrs. H. R. Tergesen
Skrifari.................. Mrs. L. Steven
Féhirðir.... Mrs. J. Skamorosky
Vara-féhirðir..... Mrs. B. Egilson

Kvenfélag Fyrsta Lúterska Safnaðar, Winnipeg

Fundir klukkan 2 fyrsta fimtudag í hverjum mánuði.

Heiðursforseti..... O. Stephensen
Forseti.......... Mrs. C. Thorlakson
V.-forseti.......... Mrs. A. S. Bardal
Féhirðir..... Katrín Brynjólfsson
Skrifari.......... Mrs. E. W. Perry

Betel Ladies Aid

ASHERN, MAN.

Forseti.......... Mrs. Leo Sigurdson
Skrifari.............. Mrs. B. Johnson
Féhirðir.............. Miss E. Gíslason

Women's Association

OF THE

FIRST LUTHERAN CHURCH

Meet Second Tuesday of each month.

Pres.............................. Mrs. W. Crow
Vice-Pres. Mrs. J. Ingimundson
Sec.................................. Mrs. Geo. Ebby
Treas.......... Mrs. H. S. Bjarnason

WINNIPEG MANITOBA

Junior Ladies Aid of the Selkirk Lutheran Church

Meet the 1st Tuesday of each month

Hon. Pres.......... Mrs. S. Olafson / Mrs. E. A. Day
Forseti.......... Mrs. R. A. Corrigal
Skrifari.............. Mrs. H. Grandt
Féhirðir........ Wm. Van Hartevelt

Icelandic Women's Auxiliary

VANCOUVER, B.C.

Pres.............. Mrs. E. A. Nygaard
Vice Pres. ... Mrs. E. S. Feldsted
Rec. Sec.—Mrs. G. Bergvinson
Cor. Sec....... Mrs. G. Stevenson
Treas.................. Mrs. L. Dalman
Asst. Treas........... Mrs. H. Leland

Kvenfélagið "Liljan"

HNAUSA, MAN.

Embættiskonur:

Forseti.............. Mrs. E. Einarson
V.-forseti.......... Mrs. G. Einarson
Skrifari.............. Mrs. J. Danielson
Féhirðir.................. Miss G. Finnson

The Women of St. Stephen's Lutheran Church

SILVER HEIGHTS

ST. JAMES MANITOBA

Hon. Pres...... Mrs. Svava Sigmar
President
Mrs. Valdine Scrymgeour
Vice-President
Mrs. Lenore Williams
Sec. .... Mrs. Joey Hallson
Treas.................. Eleanor Bjorndahl

THANK YOU!

Our readers are reminded that the publication of this magazine would not be possible without the co-operation of our advertisers

Patronize them!


IT CAME FROM EATON'S
. . . wherever you go in Canada you'll hear this phrase spoken with satisfaction from coast to coast.
IT CAME FROM EATON'S
. . . and whether it's staples, fashions or furnishings, the fact that you shopped at EATON'S means you've shopped wisely.
IT CAME FROM EATON'S
. . . and EATON'S is near you, anywhere in Canada. You can shop in EATON Department Stores, in the Order Offices, or through the famed EATON catalogue.
IT CAME FROM EATON'S
. . . and that means it's backed by the renowned EATON guarantee, "Goods Satisfactory or Money Refunded."
EATON'S OF CANADA
CANADA'S LARGEST RETAIL ORGANIZATION . . .
STORES AND ORDER OFFICES FROM COAST TO COAST